UGUST 23 — 29, 1980

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EVE'S WEEKLY

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NEW
Little's unbreakable feeding bottle.

It's unbeatable in every way.

Unbeatable because it's breakproof.
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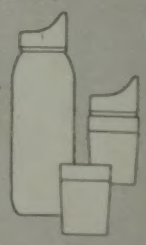

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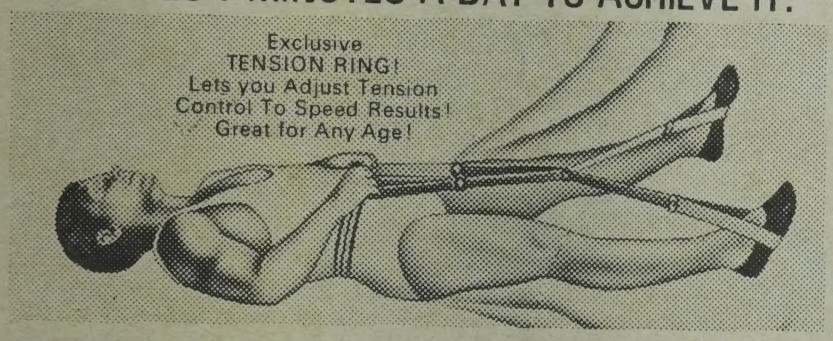

What is the Synometric Concept?

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Ike, however, combined the two principles and evolved a special exercise unit that employs both methods, in a single programme. And the results are simply amazing.

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The scientific laws on which Synometrics is based, is called SYNERGISM. In simple terms, when you combine the two methods in a particular fashion, the ensuing result is greater than each individually.

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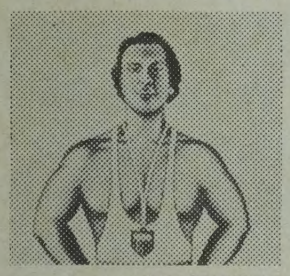

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EW-1

HP-SM1

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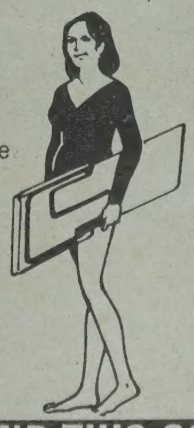

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EW-2

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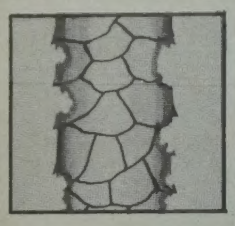
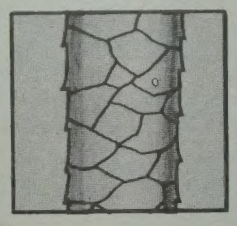


Hair surface damaged with pits and holes.



Hair shaft repaired by Lakmé conditioning action.

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Lakmé

Eve's Weekly

VOL. XXXIV NO. 34 BOMBAY AUG. 23 — 29, 1980

Cover :
SALMA DAGAR

Photograph : Taiyeb Badshah

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PRINTED AND PUBLISHED FOR THE PROPRIETORS: EVE'S WEEKLY LTD., BY
J. C. JAIN
AT SANJ VARTAMAN PRESS, BOMBAY SAMACHAR MARG, FORT, BOMBAY 400 023.

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ANNUAL SUBSCRIPTION
Inland Rs. 85.
Foreign Rs. 127 (Sea Mail)

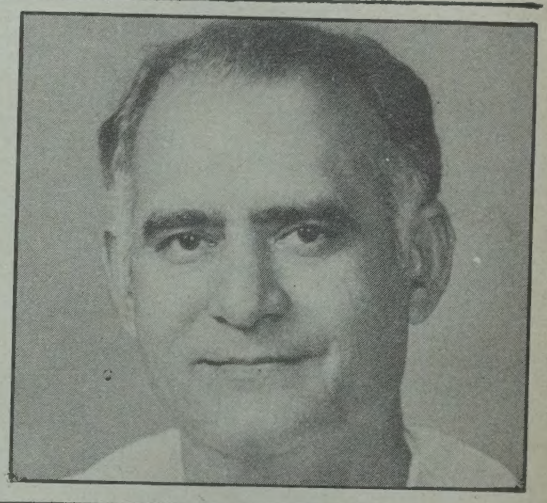
THIS WEEK

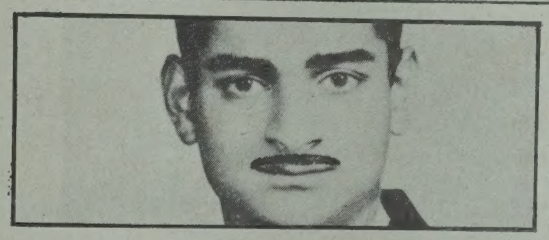
DEATH PENALTY: A DISSENT

There has been a lot of noise recently about the death penalty for rapists — as if such a surface solution would solve the problem. Does the death penalty really have a deterrent effect on crime, as its supporters believe?
Page 10.

CITIZENS SPEAK

How far do people support the recent Supreme Court judgement upholding capital punishment? A survey among twenty-five citizens from different fields revealed a startling bias. Selected respondents speak for themselves.
Page 12.





WAITING ON DEATH ROW

Sunil Batra, one of the condemned men, in an interview.
Page 16.

THE 'NAYIKA' IMAGE

The physical attributes desirable in a danseuse have been elegantly but firmly prescribed by the ancients. The roles women dancers play in classical Indian dance are by and large responsible for this. An analysis.
Page 22.

WOMEN IN DEVELOPMENT

For the majority of women in the Third World, life is without choices. The need to integrate women in development is illustrated in two projects — one in Sri Lanka, the other in Papua New Guinea.
Page 35.

ALSO

Containers Galore: Combining beauty with utility — **Page 17** Woman in Focus: Vinodini Shivalkar — **Page 19** Film Interview: Poonam Dhillon — **Page 21** Preparing for Winter: A cardigan to knit — **Page 32** Striking Against Segregation: Students in Bombay agitate — **Page 39.**

REGULAR FEATURES

Your Page/**7**, Readers' Voice/**9**, Beauty Bulletin/**19**, Comics/**20**, Fashion/**24**, Short Story/**26**, Cookery/**29**, Life's A Funny Thing/**41**, People Known & Unknown/**42**, Book Nook/**43**, People and Events/**44**, Horoscope/**46**.

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YOUR PAGE

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1st PRIZE

MONTHLY PARIAHS

Recently a girl did not appear for her final exams and very nearly lost a year — all because she menstruated for the first time. The child herself raised no objections; it was her parents who were prompted by religious scruples and cermonial clap-trap. I have never understood why a woman is made to struggle under a whole host of taboos just because of a normal, physiological process. Among Hindus, a menstruating woman is equated with an untouchable. The orthodox Hindu will not allow her to enter the kitchen; debars her from taking part in religious ceremonies and shuts the doors of temples in her face — and this, despite the fact that no human power on earth can prevent her from thinking of and addressing herself to God, which of course constitutes real prayer. Even forward-looking communities like the Parsis impose restrictions on women during this period.

The roots of these restrictive practices lie in the ignorant mind of the primitive who was terrified by the sight of blood. They have neither meaning nor justification in today's world. Boys grow into and attain maturity without fuss and indignities of any kind; why must the privilege of maturing gracefully be that of the male alone?

LEELA RAMASWAMY, Bangalore

To menstruate is to be unclean — that was the dictum. The men pronounced it, the women — from mother to daughter to daughter-in-law— perpetuated it. And to think, men promote motherhood as woman's ultimate goal, while ridiculously de-linking the two functions!

2nd PRIZE

FORTY CARATS

I feel a woman is at her happiest when she reaches the age of forty. An age when one has already experienced all the joys and sorrows of life and feels at peace. If she is married and has children, she feels relaxed in the knowledge that her children have already grown up and is more at ease with her husband whom she has now understood perfectly well. She neither wants anything from life nor does she have to give in too much to anybody. If she is unmarried, she will stop hankering after a partner and will reconcile to her state. She is now free to move about alone anywhere. without attracting the opposite sex, and feels safe, secure and peaceful. She can choose her hobbies, spend her leisure as she likes and even take up a lucrative job. Within heself she is at peace with her emotions, has a firm control over her temper and is tolerant of anything and everything. This, perhaps, is the golden period of her life when she can achieve anything, because nothing disturbs her. The only thing she needs is work, to keep herself mentally and physically occupied. Experience tells me that the more work you have on hand, the less tense you are. Work, to the mind and to the body, is perhaps the best relaxation at this age. Do all women feel like this?

MRS. SRIJAYA N. CHAR, Bangalore

Of course, forty is a marvellous age — even more so than you make it out to be. You believe, along with many others, that a woman of forty can no longer be attractive, that she can no longer find a marriage partner, that she should not want anything more out of life. But that only suggests a vegetable! Is there no more to life after forty than cultivating hobbies and going to work? A typical conception of the woman, once again.

3rd PRIZE

FAKE LIBERTY

With the crimes against women increasing at such an alarming rate, the revolution, under the banner of 'Women's Liberation', that was earlier coming up at a slow pace, has now gained considerable momentum. Basically, the movement represented women's non-submission before injustice and a rebellion against the wrongs existing in society. It was also meant to inculcate the equality of the sexes among the masses, to enable the women to enhance their potential and take decisive steps at crucial moments without following their men-folk blindly. But what did we get? Weak moral values, jean-clad, intellectually-bankrupt, college-going beauties, useless forums clandestinely engaged in heightening the social prestige of a few influential women, and some shrewd politicians using this whole affair as a device to gain cheap popularity.

The need of the hour is that the people, especially the elite, should be made to think in a progessive way. They should be made to understand that this revolution isn't something concerned with the 'fake liberty' of rich women but is more concerned about the plight of an average Indian woman who is still shackled in the 'wrong' traditions.

BHUPESH KATYAL, Haryana

The movement for women's emancipation has been misunderstood, misrepresented, and many have taken undue advantage of it. Men, of course, will always be reluctant to yield any power or equality to women. But we do feel enraged when ostensibly educated, superficially-enlightened women turn around and say: "What do we want liberation from?"

SAD, BAD HOLIDAYS

When a VIP died recently, a holiday was declared in the middle of the working day, with total disregard of the inconvenience caused to all and sundry.

My six-year-old goes to school 8 km. away from home. On a holiday being declared, the children boarded the school bus for home; the bus was stopped at the gates of the school by unsocial elements and the driver of the bus nearly stoned for daring to drive (was he expected to sit at home, and weep the dead?). The little children were stranded, as all public transport came to a halt. Knowing no language other than English and being new to the school, my little one somehow made it home. When I think of all that could have happened (but fortunately didn't), I go cold. What about the responsibility of the class teacher and the school authorities to the child? What about all the little children whose parents live far away and have no private means of transport? What purpose was served by declaring the half holiday? Could the dead have been mourned the more by creating unnecessary chaos and confusion? When will we learn that sorrow is very much a private and personal emotion and that mourning can be more graceful and hence felt all the deeper?

MRS. M. G. PAI, Coimbatore

The day you talk of, many establishments, institutions and offices wished to remain open, but were not allowed to do so. Cities and towns were held to ransom by a bunch of rowdies — a sad commentary on the death of one who dreamt of a progressive India. Schools, indeed, have a special responsibility. If they must close, the staff should see to it that every single child returns home escorted and safe.

Measuring up to your trust

State Bank's vital statistics:

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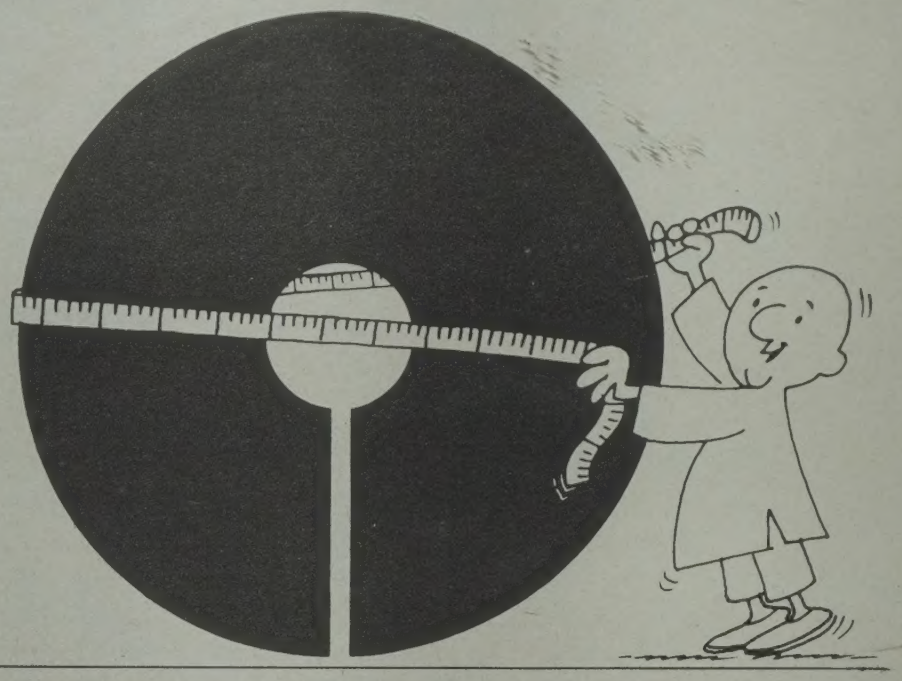
Number of depositors over 1 crore



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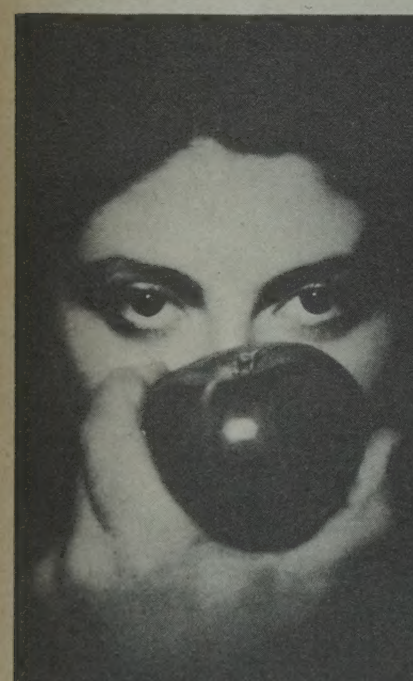

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READERS' VOICE

Most articles raise a question, a comment or at least a criticism. Write them down and mail them to us!

IYC IN RETROSPECT

May I convey my appreciation for the objective write-up, "The 100 Million Who Need Help: The Children of India"? The IYC in India did end up a big joke, with social climbers getting their names and photographs into the papers and not a single good, long-range government project taking concrete shape. UNICEF must consider opening up internationally managed creches, centres and schools all over the world, run with funds from all over the world. Incentives must be given to families that adopt orphans and/or assist unwed mothers. An international adopt-a-child scheme may go a long way in giving direct help to children of war-devastated areas, refugees etc.

JANAKARAJ JUSTINIAN WADIYAR MAHAPRABHU, Bangalore.

ECONOMICS AND CHILDREN

The article, "The Sunset Children" (July 19) by Usha Rai, was interesting and heart-moving. She has discussed many facets of child labour, but I don't think their lot will change in the near future. Our economic condition makes matters worse. The children are forced by sheer circumstances to go to work, often against their wishes. The rising cost of living makes the family push their own young kids out to bring whatever relief they can for the family, because the sole earner of the family finds it difficult to make both ends meet. Unless our economic condition improves, and prices are brought down, I don't see any solution to the problem of child labour.

PRABHAKAR S. HARSOLE, Indore.

MONSOON GIMMICKS

The article, "Drive Away the Monsoon Blues" (July 19) by Rochelle D'Souza, was very useful to mothers with small children. Come the heavy rains and a collective groan of despair goes up from my small family with the inevitable : "Mummy, what shall we do this evening?" Often, I am hard put to think up ways and means of killing time. The author has suggested many ways for the kids to occupy themselves. Besides these, a little indoor gardening, arts and crafts, amateur dramatics, group activities, making sandwiches, etc. are all useful time-fillers which will also help the child's personality develop in the right direction.

BHARATHI RAMA KRISHNA, Secunderabad.

WOMEN'S INDIFFERENCE

With reference to your articles on rape and other atrocities against women, while leaders of many women's organisations are trying to make women understand and fight for their rights, it is sad and shocking that some of our elected women representatives do not even raise their voices when indignities perpetrated on our women are brought to the attention of the Government in the legislatures. All the eleven women members present in the Madhya Pradesh Legislature showed complete indifference on two occasions when the issue of atrocities perpetrated on women in various parts of Madhya Pradesh was raised in the assembly. Do these women deem it below their dignity to speak on this vital issue? If so, they must quit at once and make way for other dedicated women or even men who are concerned about the people they represent.

IDA BASKARAN, Madurai.

NEXT WEEK

ISSUE OF AUGUST 30

VIOLENCE IN THE FAMILY

Wife-beating is another of those "women's problems" that society would rather no one was indelicate enough to bring up in public. But this destructive practice is widespread and crucial to women's sense of self.

*** A survey among battered women.**
*** A discussion of the difficulties they face in seeking a solution to their problem.**
*** A personal experience.**

STUDENT AGITATIONS

A survey among university students on how far they think student violence can/should go.

GETTING MARRIED?

Before any girl takes the step she should know about the various marriage laws applicable to her and be careful about choosing the right one, especially with a view to her legal status and rights. A guide.

GLIMPSES OF THE OLYMPICS

Focus on the women who won.

Plus all our regular features.

DEATH PENALTY: a dissent

Indira Jaising

Every sombre dawn a human being is hanged by the legal process, the flag of humane justice shall be hung half-mast. Such is the symbolic reverence the land of Gandhi should pay to human life haltered up by lethal law. The values of a nation and ethos of a generation mould concepts of crime and punishment. So viewed, the lode-star of penal policy today, shining through the finer culture of former centuries, strengthens the plea against death penalty. Moreover, however much judicially screened and constitutionally legitimated, there is a factor of fallibility, a pall that falls beyond recall and a core of sublimated cruelty implied in every death penalty.

The demand for the review of the Mathura Rape Case has been responsible for bringing women's organizations together to protest against rape. Women all over the country have openly asserted themselves and demonstrated that they will no longer tolerate such crimes as rape being committed against them. If the movement had done nothing more, it would still have succeeded in its aims, for it has mobilized thousands of women across the length and breadth of the country and helped them to stand up against their oppression. However, it would seem that the protest has, fortunately for us, been heard in the corridors of power, and Parliament has at last woken up to the necessity of making laws which are responsive to the need to protect women against atrocities. The Law Commission submitted its report in April this year recommending far-reaching changes in the law intended to protect women against police misconduct.

The Law Commission at last recognises the fact that women in police custody are vulnerable to being abused and sexually molested and recommends certain positive checks on police powers. The Law Commission has also recommended that the definition of rape be changed to make it clear that a woman's consent to the sexual act should be **free** and **voluntary** to be consent. The Law Commission recommendation introduces a welcome note of sanity into the national debate on rape laws, for it recognises that the biggest hurdles in bringing a rapist to book arise at the stage of investigation and trial.

It is unfortunate that many members of Parliament have not shown any sensitivity to the problems of rape. In an attempt to pass themselves off as more radical than the women's organizations, they have voiced a demand for the imposition of the death penalty for rapists. It is significant that none of the women's organisations themselves, in the entire agitation for changes in the rape law have demanded the imposition of the death penalty.

Our theory of criminal punishment is based on the concept of deterrence. In other words, the imposition of punishment on the criminal, in this case the rapist, is expected to deter him as well as other potential rapists from committing the crime. The imposition of the death penalty therefore also has the same purpose — namely to deter. Our present law sanctions the imposition of the death penalty for the crimes of murder for

Social justice turns on culture and situation. We must listen, even as judges who are human and not wholly free from sublimated violence, to the words of great men condensed in the message to the Delhi Conference against Death Penalty a few months ago. Lok Nayak Jai Prakash Narain said: "To my mind, it is ultimately a question of respect for life and human approach to those who commit grievous hurts to others. Death sentence is no remedy for such crimes. A more humane and constructive remedy is to remove the culprit concerned from the normal milieu and treat him as a mental case. I am sure a large proportion of the murderers could be weaned away from their path, and their mental condition sufficiently improved to become useful citizens. In a minority of cases, this may not be possible. They may be kept in prison houses till they die a natural death. This may cast a heavier economic burden on society than hanging. But I have no doubt that a humane treatment even of a murderer will enhance man's dignity and make society more human."

Andrei Sakharov, in a message to the Stockholm Conference on Abolition organised by Amnesty International last year, put the point more bluntly: "I regard the death penalty as a savage and immoral institution which undermines the moral and legal foundations of a society. A State, in the person of its functionaries, who like all people are inclined to making superficial conclusions, who like all people are subject to influences, connections, prejudices and egocentric motivations for their behaviour, takes upon itself the right to the most terrible and irreversible act — the deprivation of life. Such a State cannot expect an improvement of the moral atmosphere in its country. I reject the notion that the death penalty has any essential deterrent effect on potential offenders. I am convinced that the contrary is true — that savagery begets only savagery . . . I am convinced that society as a whole and each of its members individually, not just the person who comes before the courts, bears

special reasons only. The normal rule is imprisonment and a judge imposing the death penalty for murder must record his special reasons for doing so.

However, criminologists have not been able to demonstrate that the imposition of a death penalty **actually** deters the potential criminal. The experience of England has shown that the incidence of murder does not go up in countries where the death penalty has ben abolished for murder. If that be so, what possible justification can there be for imposing death? Why then, should a man be legally hanged?

In most countries, including our own, there has been a progressive move to restrict the imposition of the death penalty, if not abolish it completely. This is due to the recognition that the prospect of death does not deter. There has been greater and greater emphasis on reforming the criminal by trying to understand the root cause and motivating factor of the crime.

There are strong arguments against the death penalty. Most jurists do recognise the possibility of judicial error and argue that the very fact that a Judge can make a mistake in coming to a conclusion of guilt should be a sufficient reason not to take the life of a human being. Our system of justice vests a great deal of discretion in Judges — it is entirely up to the individual Judge to decide whether to impose a death penalty or life imprisonment. This leaves the decision on whether or not a man will live, to chance alone, for individual Judges will surely decide whether to impose the death penalty or life imprisonment on the basis of their own class background, prejudices and beliefs.

The demand for the imposition of the death penalty for rapists has been conveniently voiced by our Parliamentarians as a whipping horse for their neglect of the problem of rape. Putting the rapist to death will not "protect" women.

The social origins of rape lie deep in our cultural consciousness. Rape is only one extreme manifestation of the oppression of women. Wife-beating, dowry deaths, and the institution of Sati which still persists, are only different manifestations of the same phenomenon.

Those who so vociferously demand that rapists be hanged would not hesitate to treat their own wives as sexual objects. So long as women are treated as second class citizens, so long as men look upon women as their property, to do with them as they wish, rape will continue to exist. No amount of hanging of rapists will prevent it.

Films, magazines, habits of dress cultivated by the makers of fashion, religious beliefs and the social and economic dependence of women on men, all encourage the belief that women are the playthings of men — and they all encourage the ideology of rape. They are all equally guilty of the crimes against women. So long as those who perpetuate this poisonous ideology, which is intended to keep one half of our population in chains, are not held responsible for their crime of oppression, rape will continue — the death penalty notwithstanding.

Those who propagate the death penalty are doing so only to cleanse their conscience of a crime of which they are all guilty by default and by active complicity.

It is up to the women's movement to say a loud and clear NO to the death penalty for rape or, for that matter, for any crime.

Sometimes the thought is expressed that the life of the victim, the misery of his family and the great pain cruelly caused, are forgotten by those who advocate mercy for the brutal culprit. This is a fallacy fraught with miscarriage of justice, Punishment is not compensation like the 'blood money' of Islamic law. It is not lex talionis of retributive genre. To be strictly compensatory or retributive, the same type of cruel killing must be imposed on the killer! Secondly, can the hanging of the murderer bring the murdered back to life? "The dull cold ear of death" cannot hear the cries or see the tears of the dying convict. There is a good case for huge fines along with life-terms in sentences where the sum is realisable and payable to the bereaved.

Criminologists have reached near consensus that death penalty for murder is judicial futility as a deterrent, and is a vulgar barbarity, if fruitless. And Reformationists have made so much headway that about 80 countries have given up capital sentence. England had 200 offences which carried death sentences and publicly hanged boys and girls for stealing spoons and the like. Stealing persists, the death penalty has disappeared. The impotence of the death sentence as a deterrent is brought out with characteristic wit by Dr. Johnson, who according to Boswell, noted pickpockets plying their trade in a crowd assembled to see one of their number executed. *

a responsibility for the occurrence of a crime . . . I believe that the death penalty has no moral or practical justification and represents a survival of barbaric customs of revenge. Blood-thirsty and calculated revenge with no temporary insanity on the part of the judges, and therefore, shameful and disgusting."

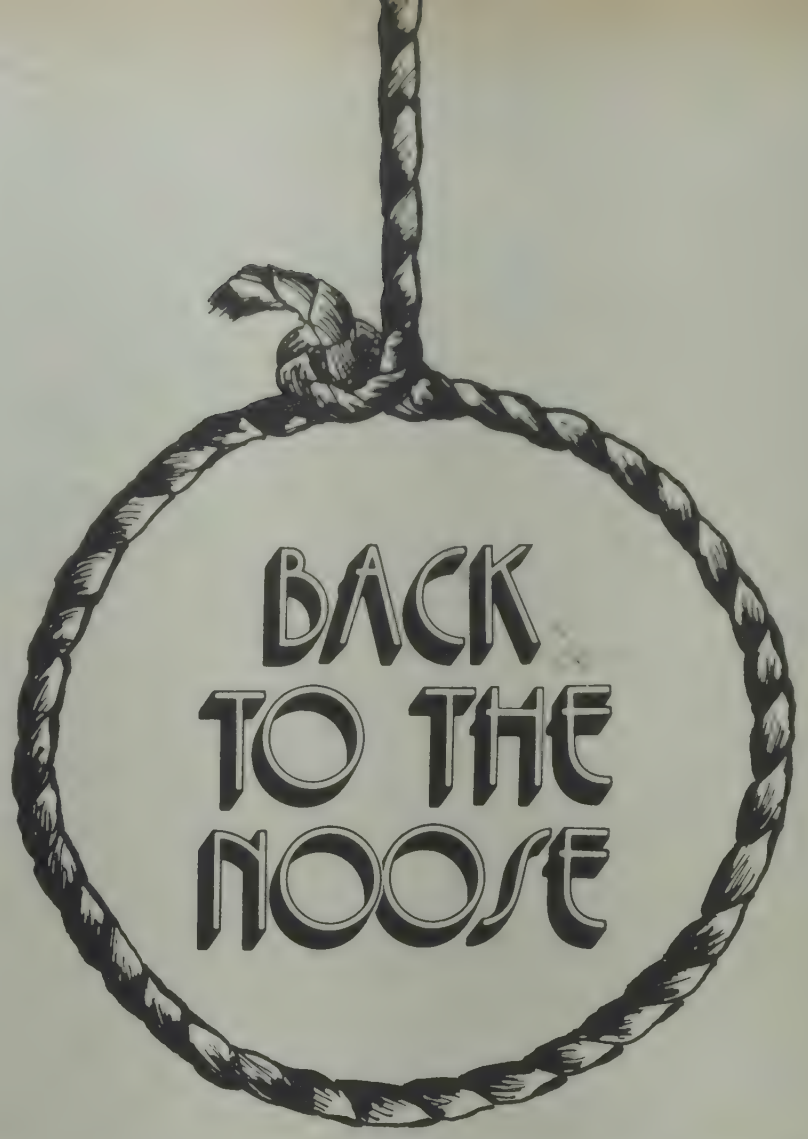
Gandhiji wrote: "Destruction of individuals can never be a virtuous act. The evil-doers cannot be done to death. Today there is a movement afoot for the abolition of capital punishment and attempts are being made to convert prisons into hospitals as if they are persons suffering from a disease."

Quotations from noble minds are not for decoration but for adaptation within the framework of the law. This Gandhian concept was put to the test without effects calamitous in the Chambal dacoits' cases:

"Take the classic example of the blood-thirsty dacoits of Chambal. The so-called dacoits, in reality the Thakurs of Delhi in the 12th century, were driven to the desolate Chambal Valley. They had no other recourse except to steal and, if necessary, murder for their survival. The 800 years injustice they suffered can be remedied only by their economic emancipation. Remember, no one is born a criminal. Sarvodaya leaders Jayaprakash Narain and Vinoba Bhave won over the dacoits with love, affection and understanding — something sophisticated, automatic weapons failed to do." We have, unfortunately no follow-up study of this experiment.

Coming down to unhappy pragmatism, death is permissible only where reformation within a reasonable range, is impossible. The corrosion is simple but die-hard. We lawfully murder the murderer, not the murder, by infliction of capital sentence, for which the strictest justification is needed if human dignity assured by the Constitution is not to be judicially dismissed as an expendable luxury. *

*** Excerpts from the judgement written by Krishna Iyer J on behalf of himself and Desai J in Rajendra Prasad V. State of U.P.**



IS TAKING AWAY ANOTHER'S LIFE THROUGH THE INSTRUMENT OF LAW MORALLY JUSTIFIED? ALL TWENTY-FIVE PERSONS WHO WERE INTERVIEWED FOR THIS ARTICLE WERE IN FAVOUR OF THE DEATH PENALTY. TEN OPINIONS ARE REPRESENTED HERE

Kumkum Chadha

As many as 155 convicts will go to the gallows following the recent ruling of the Supreme Court upholding the constitutional validity of capital punishment. According to the ruling, in the past, "courts have inflicted the extreme penalty with extreme infrequency — a fact which attests to the caution and compassion which they have always brought to bear on the exercise of their sentencing discretion in so grave a matter. It is, therefore, imperative to voice the concern that courts, aided by the broad illustrative guidelines indicated, will discharge the onerous function with ever more scrupulous care and humane concern, directed along the highroad of legislative policy outlined in S.354 (3), viz. that for persons convicted of murder, life imprisonment is the rule and death sentence an exception. A real and abiding concern for the dignity of human life postulates resistance to taking a life through the law's instrumentality. That ought not to be done save in the rarest of rare cases when the alternative option is unquestionably foreclosed."

While stressing that the death penalty will be awarded in the rarest of rare cases, the Constitutional Bench of the Supreme Court held that a death penalty is not unreasonable, cruel or unusual punishment, and that it does not violate Articles 14, 19 and 21 of the Constitution.

Among those who are awaiting execution following the Supreme Court's ruling are Raman Raghavan of Bombay, responsible for a series of murders in the metropolis in the late sixties, who has been languishing in the Yeravada Central Jail for 11 years and is under psychiatric treatment; Daya Singh from Haryana, who is facing the gallows for his part in the Kairon murder case; and Mal Singh, who unsuccessfully challenged the constitutional validity of the death sentence.

In 1979, three convicts were executed in U.P. as against four in 1975 and one each in 1976 and 1977. Of a total of 232 sentenced to death in Uttar Pradesh in 1968, only 32 were hanged. In 1972, of the 171 sentenced to the gallows, 11 were executed. Of the 90 sentenced to death in 1976, only one was executed. Among the convicted men in U.P., one is Dr. Vinay Kumar Saxena, found guilty of murdering his wife because he had fallen in love with a nurse in his hospital. Of the 20 condemned men in Punjab, the appeals of 16 are pending either in the High Court or the Supreme Court. The mercy petitions of the remaining four are with the President.

In Maharashtra, 13 convicts are awaiting executions and in Bihar, 17, 11 of whom have appealed to the Supreme Court or High Court against the death penalty. The remaining six have submitted mercy petitions. Ten in Haryana, nine in Karnataka, and six in West Bengal have been sentenced to death. Of the six convicts in Delhi who have been awarded the death sentence, four appeals are in the High Court and two mercy petitions are with the President.

Among the convicts awaiting execution in Delhi are Billa and Ranga, convicted of kidnapping and murdering the Chopra children. They have appealed to the High Court. Two brothers, Ujjagar Singh and Kartar Singh, the hired killers of Mrs. Vidya Jain, wife of Dr. S. N. Jain, have also sent mercy petitions to the President. The mercy petition of Sunil Batra, the main accused in the bank van robbery case, was filed in January 1980. Maqbool Bhatt, a murder convict, who crossed into India a few years ago and killed a man in Kashmir, was sentenced to death. He escaped and killed a bank manager. His mercy petition is pending with the President.

While a controversy has been going on for years now on the subject, the age-old debate between the Abolitionists and the Retentionists has once again come into sharp focus. Is the death penalty morally justifiable? Does anyone have the right to decide about ending another person's life? Should a woman criminal also get a death sentence? Should the death penalty be liberally used — as the rule rather than the exception? Does it really help bring down the crime rate? Should the form of inflicting the penalty — death by hanging — be changed? These are some of the questions often raised. As in most controversies, opinion is sharply divided among different schools of opinion.

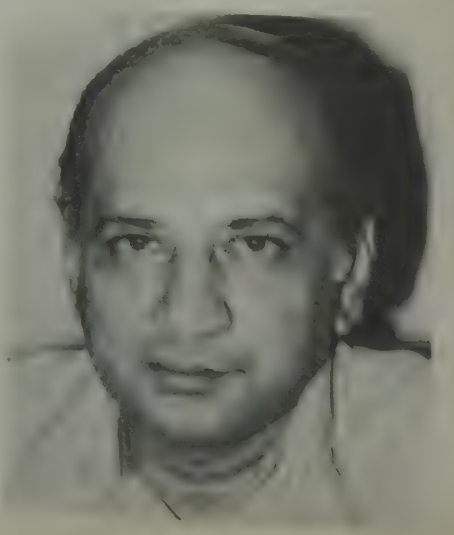
DR. N. S. DIXIT
Cardiologist

Dr. N. S. Dixit, an eminent cardiologist, "tends to agree" with the Supreme Court ruling. Weighing his words, he raised some pertinent points: "The death penalty should be there, but I would like to stress that the judges should take the opinion of psycho-analysts. Usually crimes are committed due to extreme anger, but in some cases it is a habit. Often a man may lose his balance and commit a crime. Such cases can be referred to psycho-analysts. But for criminals who have committed repeated murders, nothing short of the death penalty should be awarded. I believe in the Muslim countries the crime rate is very low because of their principle: "An eye for an eye, a hand for a hand and a life for a life."

The death penalty is a means to a low crime rate to a limited extent, but in the long run, things like education, abolition of poverty and a total change in the system are necessary."

Stressing that there cannot be a hard and fast rule for awarding the death penalty for specified crime, Dr. Dixit said: "It is possible that of two men, both of whom have committed murder, one can be let off with a life imprisonment and the other may be sent to the gallows. This is not necessarily favouring one against the other. When the judge knows that a man is beyond correction, then a death sentence is justified."

Besides murder, Dr. Dixit felt that "grave crimes like esplon-



age," should also get the death penalty. He refuted the suggestion that women criminals should be exempt from capital punishment: "Whether a criminal is a man or woman should not make any difference. Murder is murder."

On the mode of inflicting the death sentence, Dr. Dixit preferred electrocution or "some other modern method." He said, "Hanging to me looks primitive. The execution should be carried out in a quiet and peaceful manner, preferably after heavy sedation so that the person does not suffer."

If one person has a right to condemn another to death, what is wrong with mercy killing, where also one person is making the decision to end another's life?

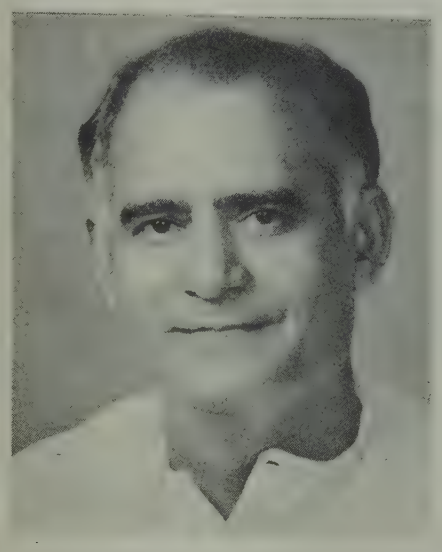
"In euthanasia a doctor is involved. There are no laws empowering a doctor to end another person's life. Also, there are so many new discoveries being made all the time, so that if a patient lingers on for a year or two there may be a new mode of treatment and hope that he may be saved. Another point is that in the case of a doctor, there is a monetary aspect too. It would be difficult to decide whether the doctor has practised euthanasia for the patient's benefit or that of the patient's relatives. And it is not uncommon for the patient to leave a will in favour of the doctor, which may persuade a doctor to practise euthanasia even when it is not strictly necessary."

CHANDRAJIT YADAV M. P.

Mr. Chandrajit Yadav, M.P. Is "very much in favour" of the death penalty. "If punishment is not severe, it will not deter others from committing similar crimes. The death sentence acts as a deterrent. In India there is no respect for law and so the death penalty is a must. And there is no sense in providing capital punishment in the law books only. It has to be put to use. Only then will it prevent more heinous crimes from being committed," he said.

On whether death penalty should be exercised liberally or exceptionally, Chandrajit Yadav said, "It would not be correct to generalise. If deliberate intention is proved, then the extreme punishment should be awarded. In any case, the death sentence should definitely be used as the rule and not the exception. All murderers, unless insane, should be hanged."

Terming life imprisonment as inadequate, Mr. Yadav said, "With avenues like appeals, etc. open, the impact of the law is lost if a life imprisonment is awarded." Rape and communal riots should also be punishable by death, he insisted. He did not see any lack of humanity in a judge awarding the capital punishment. Agitated at the mere suggestion, he protested, "What is the lack of humanity and ethics in this? If a person



has taken someone's life, then he has no right to live himself. By committing murder he has himself thrown away ethics and humanity and has brought suffering to the victim's family. Law is to reform men and not the individual. It is not a religious or social movement. Laws are made to prevent crimes. The death penalty sets an example, so that others will refrain from committing such crimes."

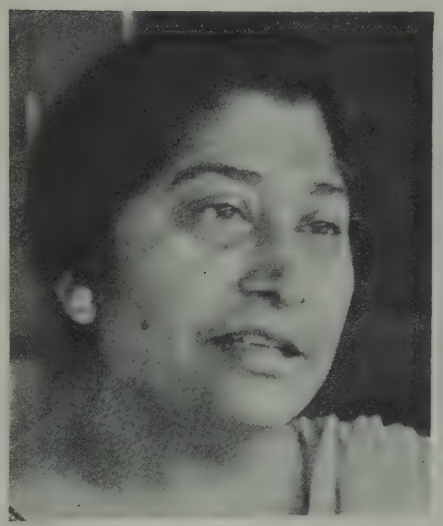
Raising a pertinent point about women "misusing" the exemption, if it is granted, Mr. Yadav said: "I would not discriminate between man and woman. A criminal is a criminal. If women were exempted from the death sentence, many people would start using women to commit crimes."

Dismissing hanging as outmoded, he thought electrocution or shooting would be preferable.

NILU MEHTA Housewife

Mrs. Nilu Mehta, a housewife, could not express a definite view. "On the one hand I feel that it is not fair to take a person's life as punishment, but on the other I feel that the death sentence does scare a lot of people into thinking twice before committing murder. But then I am not quite sure whether it has any effect on the crime rate because hardened criminals do not seem to be scared of anything. They toy with their own lives, so death penalty or no death penalty, they will go about their business. And it is usually only a hardened criminal who commits a pre-meditated murder. A murder committed out of passion or anger is never planned. It is committed on the spur of the moment, so the death penalty cannot be a deterrent for such 'spontaneous' crimes."

She however considered man playing God in inflicting the death sentence as somewhat unacceptable. She also failed to see any moral justification for taking away another's life by a court verdict. "If they do not have the power to give life, then they have no right to take it away, on the basis of a legal judgement. They should award life imprisonment but not a death sentence. In fact, the life sentence is worse than the death penalty because that is a living death. When a person is hanged, it is actually a punishment for the family because the criminal is finished and is no



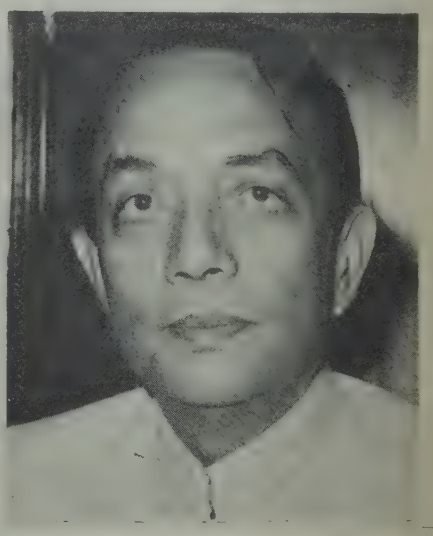
longer there to feel the torture of punishment."

Nilu Mehta, however, does not support the view that women should be spared capital punishment. "If a woman is strong enough to commit a crime, then surely she has the strength to undergo the same punishment as a man does."

C. P. N. SINGH Minister of State For Defence

Mr. C. P. N. Singh, Minister of State for Defence, was forthright in his opinion. Asserting that a premeditated murder must be punished with death, Mr. Singh said, "The psychology behind crimes committed on the spur of the moment should be looked into. We should have a board for this purpose. If there is a psychological problem, then the accused should not be hanged but a hardened criminal should not be spared. A rapist should hang because rape is far worse than death for a woman.

Mr. Singh thought that the death penalty would serve its purpose only if it is the rule and not the exception. "For certain crimes like rape and murder, the death penalty should be the rule and not the exception. The question about the



moral justification taking another person's life is difficult to decide because what is moral and what is not entirely depends on the time, situation and circumstances. In a war so many people are killed. Why not stop wars then, before taking up the case for the abolition of the death penalty?"

Regretting that the present legal system is not foolproof, Mr. Singh said, "Our system has too many loopholes. For instance, they have this verification of dacoits. Now the entire area is so frightened of the dacoit that people refuse to testify against the criminal. The law must be amended. The system should ensure that a dacoit who shoots people does not go scot-free. If he is hanged, the crime rate would definitely diminish. Many convicts escape even imprisonment because of the flaws in the law."

About the criticism of one person taking away another's life through the instrument of law, Mr. Singh said, "It is wrong to say that one person is taking away the life of another by his legal powers. The judge is not acting on his own. It is society passing the verdict on the criminal. This society is represented by the judge who pronounces the verdict, which has the backing of a number of public agencies including the police and also public opinion. How then can the judge be said to be taking away someone's

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life? He is doing the duty entrusted to him by society to the best of his ability and judgement."

On the question of euthanasia, Mr. Singh said, "If a man who is suffering wants to die he should have the option to do so rather than go through the pain and agony of prolonged illness. A rich man can afford to linger on, but what about a poor man? His sickness is a burden on his family, especially when they know that he cannot be cured. If he wants to die, why should he be stopped? Mercy killing should be at the option of those who want to die, but not of those who want them dead."

KIRAN BEDI
Policewoman

Kiran Bedi, the policewoman, emphatically supported the death sentence. The very thought of a criminal going scot-free or being punished "inadequately" revolted her. "Thank God, they have allowed the death sentence to be retained. Unless a criminal is afraid of punishment he will continue committing crimes. Nothing except the fear for his own life can deter a criminal. And there is nothing, absolutely nothing wrong in taking the criminal's life. What about his taking an innocent life? It is not the question of moral justification, but a question of saving society from criminals. If I as a police officer dismiss a corrupt constable would you ask if it is morally justified? If you do, I will say, yes, it is, because it is necessary to safeguard society. So also with capital punishment. Unless it is there, there will never be a fall in the crime rate. How does society expect the Police to control crime when there is no effective or severe punishment for the criminal? Unless a criminal is afraid of punishment, he will keep on committing crimes. A criminal is a menace to society. The guilty have to be punished. If society is not prepared to accept this view, then society must accept a high rate of crime. Whenever a criminal goes free, it is as much a failure of justice as when an innocent man is hanged."

Kiran Bedi is against the death penalty being used in the "rarest of rare cases" as decided by the Supreme Court. "I call it misplaced generosity when a man is convicted but not given the full punishment. If there is seven years' R.I. for a crime, then a convict should get seven years, not a year less and not a year more. Why should he be let off with three years? So also with capital punishment. If the crime deserves the death penalty, then it has to be awarded. Why should the culprit get life imprisonment instead? It is unfair to society and humanity at large — to be generous to those who menace society."

Among the crimes which should be awarded death, Kiran lists "rape and snatching among others." She clarifies this by explaining, that rape is worse than death. Snatchers should also be punished with death be cause it creates panic among the women-folk and makes them vulnerable."

DR. NALINI SONI
Reader

Under the law, a convict sentenced to death by the Sessions Court can appeal to the High Court and the Supreme Court. and finally put in a mercy appeal to the President. After rejection of the appeal the execution takes place within seven days.

Dr. Nalini Soni, Reader in the University of Delhi, however, would like a modification in this procedure. "The modification I would like is that capital punishment would be automatically reviewed by the High Court and the Supreme Court. A poor man is not in a position to make appeals to the higher courts. If capital punishment is automatically reviewed by the higher courts. then there will be less chance of errors in judgement."

She said, "No doubt man has no right to assume the role of God, but then we have to be practical." Yet she considered hanging unsuitable, primitive. She wants it replaced by a "quicker method" like the electric chair.

The Penal Code prescribes death for seven offences: waging war against the Government of India, abetting mutinity actually committed, giving or fabricating false evidence upon which an innocent person suffers death, murder which may be punished with death or life imprisonment, abetment of suicide of a minor or insane or intoxicated person, dacoity with murder, attempt to murder by a person under sentence of imprisonment for life if hurt is caused.

SEITA VAIDIALINGAM
Advocate

Seita Vaidialingam, an advocate, thought the provisions of the I.P.C. quite comprehensive. And she is in favour of the death penalty. She said, "I am for it. I feel that it should be retained. This punishment is handed down in extreme cases and is left to the discretion of the judge who is the competent authority to decide."

On whether too much discretionary power concentrated in a few hands could lead to its misuse Seita said, "If that is so, then someone should challenge the power vested in the judges to hand out capital punishment as excessive delegation of judicial authority but that does not happen. People only challenge the constitutional validity of the death sentence. Obviously there is no widespread doubt about judges misusing the power. In any case, a death sentence is given after careful thought and in very rare cases — after three courts have confirmed it and even the President, if one wishes. So a very limited number of people go to the gallows."

On its effect on the crime rate: "What deterrent effect han-

ging has no one can say definitely, but the fact that murder may involve his own death must give pause to the potential murder. I am not for liberal use of the death sentence or a supporter of the eye for an eye, tooth for a tooth, life for a life theory, because that is too primitive."

Seita is against women being exempt for getting capital punishment. "Why should a woman be exempt? Crimes committed by women are not always of passion. Many women can commit offence against the State as effectively as men."

Doesn't the death penalty defeat the purpose of reformative law? Seita argued this one by saying, "In most cases, when life imprisonment is given reformation is the main objective, but in gruesome cases of murder, like the Chopra children's, I don't think there's much room for reformation."

Administration of lethal pills, feels Seita, should replace the present system of hanging: "The idea is not to take revenge or to torture, but to eliminate a menace to society; so I am not in favour of a painful death or that which creates terror before life is finally taken."

In the controversy over the death penalty, the Abolitionists and the Retentionists are firmly anchored to their antagonistic views. Both sincerely and firmly believe in the righteousness of their respective stands with overtones of sentiment and emotion. Both camps can claim among their adherent eminent thinkers, writers, jurists, sociologists, judges, legislators, administrators and law enforcement officials.

The chief arguments of the Abolitionists are:

a) The death penalty is irreversible. Decided upon according to fallible processes of law by fallible human beings it can be — and actually has been — inflicted upon the innocent.

b) There is no convincing evidence to show that the death penalty serves any penological purpose. Its deterrent effect remains proven and retribution in the sense of vengeance is no longer an acceptable objective of the law. On the contrary, reformation of the criminal and his rehabilitation are the primary purpose today. The death penalty nullifies that purpose.

c) Execution by whatever means, and for whatever crimes, is a cruel, inhuman and degrading punishment.

To counter the arguments of the Abolitionists, the Law Commission of India, in its 35th Report, recorded its views regarding the deterrent effect of capital punishment as follows:

a) Basically every human being dreads death.

b) Death as a penalty stands on a totally different level from imprisonment for life imprisonment or any other punishment. The difference is one of quality and not merely of degree.

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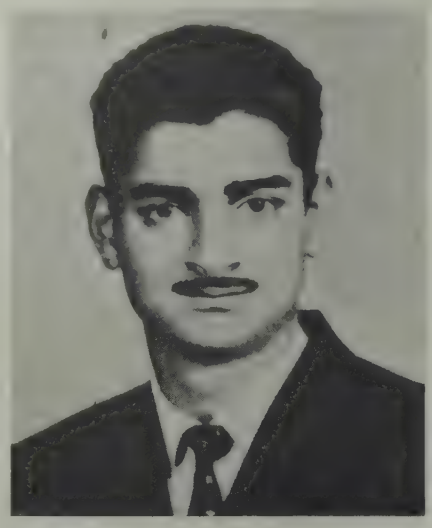
SUNIL BATRA:



awaiting execution

Sunil Batra is now 30. The past seven years of his life have been spent in the Tihar Jail. In 1973 he was the main accused in the Bank Van Robbery case. Batra and his accomplices held up a van carrying soiled currency worth Rs. 6 lakhs from the New Bank of India, New Delhi to the Reserve Bank of India.

They shot the guard and driver of the van and escaped with the cash. The police, after months of toil, arrested Batra and the others in Madhya Pradesh. While his associates drew life terms, the court held that Batra should be awarded the death sentence as he was the one who shot the two men in the van.

At present, Batra is waiting for the Supreme Court to announce its decision on his petition seeking clemency. The High Court and the Supreme Court have already turned down his appeals and he is, today, a man resigned to his fate.

I met him in the mulaqat chamber of the jail a few days ago. He was still to get over an incident where he and two others, Vipin Jaggi, a co-accused in the Bank Van robbery case, and Charles Sobhraj, a criminal of International notoriety, were charged with assaulting a warder and a fellow prisoner.

Batra says he was not involved in the assault. "Jaggi and I only tried to save the prisoner, Shriniwas Sharma, from being beaten. Suddenly a warder came along and blew the alarm whistle. A number of other warders also collected and at the instigation of the prison doctor came forward menacingly towards Sobhraj."

He says, "Sobhraj would have been killed that day. The warders hate him because he has petitioned the High Court and the Supreme Court to complain against them. They don't like me because I had exposed one of them who tortured a prisoner.

"When they came towards Sobhraj, Vipin and I dragged him inside a cell and locked ourselves in. The warders were thirsty for our blood and even tried to break open the door. As we thwarted them in their attempt, they decided to take revenge on us by framing us."

Chhotu, the errand boy of the mulaqat chamber, walked in then. He is a firm favourite of all the prisoners and is sure to be cuffed affectionately by at least one every time he brings something from the canteen outside.

Batra grinned at him and asked him to get some soft drinks and cigarettes. I asked him how he managed for cigarettes during the week. "Oh, you just wait and see, I get enough for a week every time visitors come to see me."

I asked him to describe how life was inside the jail.

"Well, it's tough," and then, grinning "as is to be expected. I am what you'd call a condemned prisoner. Although I was allowed to stay with B-class prisoners initially, they have sent me to a solitary cell after the 'gadbad' with the warders."

What exactly is a solitary confinement cell, I wondered. "It is a very small room, about eight feet square. There is one steel door which has a small barred opening. There are no windows. The view from the opening in the door is that of the platform where condemned men are hanged.

"In the cell itself are two holes on one side of the room. One of them is the lavatory and the other, which has a tap over it, the bathroom. On one side are the two holes, on the other side of the room is where I sleep," he says.

How does he feel about what he did seven years ago? "We did it in the heat of youth and now, I am repenting it. I have been trying my best these last seven years to salvage the remains of my conscience. I have always helped fellow prisoners who were ill treated by the jail authorities and in fact studied law books to learn how to draft a petition. Because I keep drafting petitions and such like, the jail authorities hate me," he says.

What about allegations published in magazines recently that he, along with Sobhraj, is the de facto ruler of Tihar Jail? "Nonsense," he says. "They said I have a television set in my cell and that I smoke imported cigarettes and what not.

"There is a TV set in the 'B' class cell and when I was moved to solitary, I argued that one of the 11 other TV sets lying unused could be fitted in mine. There is a court order allowing me 'B' class facilities. Why should I be deprived of my facilities? Had it been anyone else who had argued for and won his rights in jail in this manner, the Press would have praised him to the skies. But Sunil Batra is condemned as a villain.

"The Supreme Court held that I am under the parental umbrella of the court and should be treated as a guest of the State as I am awaiting execution. The court held that I cannot be made to work like other prisoners."

In a somewhat pitiful manner he asked, "Can you imagine what life is like for me? I have lived seven years in a state of suspense -- not knowing whether I would live or die. With every fresh rejection of my appeal to courts, life becomes more miserable. Can you picture my thoughts when I am alone? And then they put me in solitary where the only view is that of the hangman's noose. I am not asking for your sympathy, I do not deserve it. But the least you can do is to see that I am not made to look like a scavenger."

Regarding the cigarettes he says, "Visitors can get cigarettes of their choice, as you just saw. If my relatives and friends get me imported cigarettes, and that too only sometimes, why should it bother anybody?"

Batra's life seems to be running out. The Supreme Court's judgement on his review petition is awaited. If the judgement is not in his favour, the only option for him will be an appeal to the President of India seeking mercy.

Ravindra Kumar

BATRA'S BACKGROUND AND ARREST

Sunil Batra, 30, the only son of a rich New Delhi businessman, was arrested in mid-1973 at Indore for involvement in the Bank Van Robbery in March the same year. He was tried along with four others and unlike his associates, who drew life terms, was awarded the death sentence.

Batra was educated at Sherwood College, Nainital, and later went to Indore to do his engineering. He was in the final year of the course when he was arrested.

His arrest, senior police officers told me, followed a lucky break. The then Inspector-General of Delhi Police, Mr. P. R. Rajagopal, was an IPS Officer of the Madhya Pradesh cadre. For weeks after the sensational crime, police had not found any trace of the killers.

They, however sent an alert to all State police forces to hold any person spending a large number of soiled 100-rupee notes. The entire consignment of Rs. 6 lakhs being carried in the van was soiled and was being taken to the Reserve Bank for being changed.

A former subordinate of Mr. Rajagopal, who also happened to be a great admirer of the Delhi Police chief, was perhaps the only one to make an effort to keep a check on those spending soiled 100-rupee notes recklessly. His diligence paid dividends when a source told him that some youths were spending soiled notes daily for some days at an Indore restaurant.

It was Batra's misfortune that the van should have contained soiled notes. It was worse luck that an admirer of Mr. Rajagopal was posted at Indore. A Delhi Police party went to Indore and arrested Batra and his accomplices.

R. K.

VERSATILITY PLUS

Making handicrafts was a childhood hobby with Madhu Sahi, a versatile housewife from Delhi. Her speciality is converting empty tins and cardboard boxes into attractive containers with a variety of uses. She covers them with jute, velvet, and plain or printed fabric and decorates them with beautiful designs using lace, ric-rac, braid, velvet flowers and so on.

Madhu's work gives her immense satisfaction though it is time consuming and requires tremendous patience, she makes full use of her talent. She held an exhibition of her work at a Diwali Mela organised at the Talkatora Gardens in Delhi. So overwhelming was the response that she found a ready market for her products. And soon her hobby became a full-fledged commercial venture. She started making boxes on a large scale — all by herself.

We have featured here some of her creations — record holder, waste-paper basket, wall-plaques and containers in a variety of shapes and pleasing designs.

What is more, enterprising Madhu runs a mobile catering van which provides clean, hygienic food prepared under her strict supervision, at reasonable rates. "I was the first to start Chinese food in the van which has proved very popular," she said with pride.

Madhu has completed a three-year diploma course in Catering and Hotel Management. "I wanted to utilise my knowledge in some way without taking up a full time job and I hit upon this idea," she says. "My husband's encouragement gave me further confidence."

Mother of a boy of nine and a girl one and a half years old, she devotes ample time for them in spite of her twin ventures. She loves cooking and keeps on experimenting with new dishes.

C. Jain

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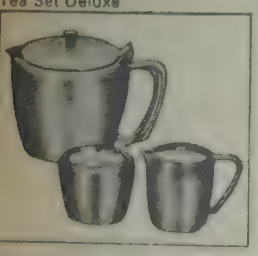

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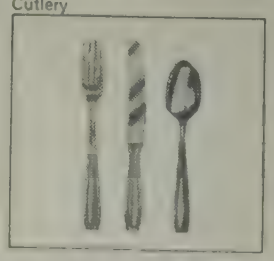

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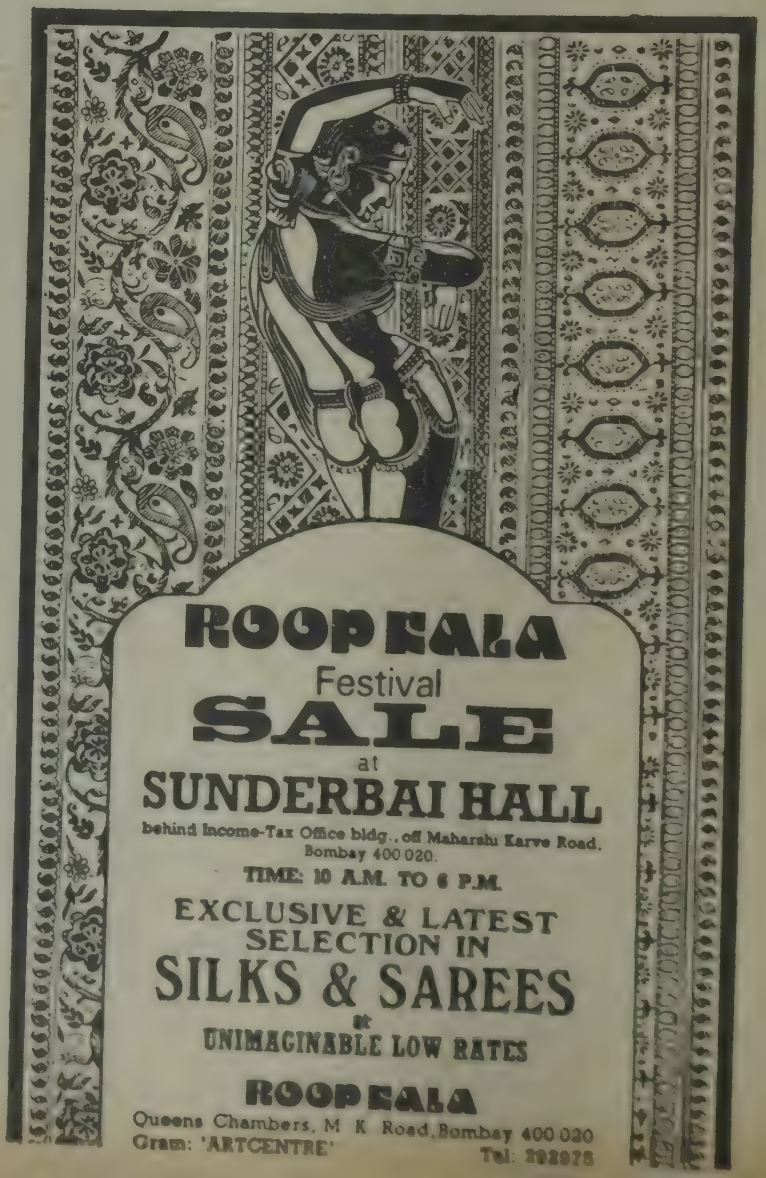

WOMEN IN FOCUS

VINODINI SHIVALKAR

DRIVING ENTERPRISE

The first question I asked Vinodini Shivalkar was what had prompted her choice of business. "Well," she answered, "it was partly decided by my own children. I have two sons both attending the Bombay Scottish School, and getting them to school on time was a problem. I tried the car pool system with some neighbours which is the usual method of beating the rise in petrol; but I found that my sons reached school late. Other than that, I felt the need to do something useful which would keep me gainfully employed throughout the day, and hence, I took to running a school bus for children."

Vinodini's choice was therefore both a solution to children's problems and financially feasible too. The result was procurement of a matador bus which Vinodini runs for children and which caters to three schools. The bus picks up the children from their respective homes, drops them at their schools, and makes the return journey in the evening.

Initially when Vinodini was toying with the idea of starting a bus she approached some persons who were already in the business. They tried to dissuade her as they considered such a business a male prerogative and felt that a woman would only succeed in making a mess of things. But Vinodini was not to be shaken. She was determined to make a success of her business, and a success it is.

The first major question was one of finance. Vinodini could have secured the necessary amount from her parents or her husband for the asking but felt that that would be too great a risk to take if the money finally went down the drain. She therefore decided to be entirely independent and approached a bank for money. At a stiff rate of interest, she secured seventy-five per cent of the necessary capital. The rest came from her own purse. The question of buying a matador bus having been solved, she got hold of the students and before long, in December 1976 her bus was taking students to and from, three schools.

I asked whether she had to face any kind of opposition on the home front for starting the business. Vinodini smiled and said, "On the contrary, they were most happy. I used to imagine myself ill at times or get thoroughly bored sitting at home waiting for the children to come home from school. In the event I had become cranky and vegetative. But now there was something to take away those imaginary blues; so everyone was happy that I was doing something particularly useful. This was specially so with my husband, who is a busy doctor.

"The other advantage regarding my work," said Vinodini "is the timing. I am out when the children are away and come back home before my husband gets back. Thus the usual grouse about neglecting the house, husband and children due to a career does not arise in my case."

Vinodini employs a driver to run the bus but is not averse to doing so herself when the driver is absent. Vinodini has complete confidence in her driving ability and can negotiate the most trying, narrow, traffic-ridden streets with ease. This may be partly due to the fact that Vinodini learnt driving at the young age of sixteen and has been driving intermittently since.

Asked whether she would like to expand her business, Vinodini was emphatically negative. But she pleads that all women should venture forth into the so-called "male-dominated fields" and show the world that they are equally "capable, of taking on the most trying tasks."

Sushma Kasbekar

BEAUTY BULLETIN

Kiyoko M., a leading beautician, will answer your beauty queries every fortnight in this column.

DIET IS IMPORTANT

Any remedy for split nails? Also please suggest a face pack for dull complexion. My skin is greasy.

D.J. (Hyderabad)

Most important is your diet—particularly the protein content. Lack of Vitamin C also causes split nails. You should have plenty of fresh fruits like oranges and lemons in your diet. A course of Vitamin C tablets will also help.

Warm a little olive oil in a bowl and dip your fingers in this for about 10 minutes. Then massage the fingertips with olive oil. This will help strengthen the nails.

Here is a face pack to brighten up your complexion. Take two tablespoons of oatmeal or egg-white and add a little lemon juice to it. Mix well. Spread this over your face evenly and relax till it dries and hardens. Then wash off with tepid water.

HEALTHY NAILS

SUITABLE HAIRSTYLE

I am a college-going girl of 21. I have a round face. What is the best hairstyle for me? My hair is shoulder length.

R.G. (Calcutta)

A hairstyle which cuts the fullness of round cheeks is best for you. Try a style with curls on the cheeks. Hair should be full and soft on top — this will add height and make your face appear longer.

TRY THESE EXERCISES

I am 27 and have a big problem. I have unsightly fat at the back of my neck and also double chin. Please suggest me some exercises to get rid of the ugly fat.

S.E. (Delhi)

Here are some exercises but you must do them regularly for a couple of months.

1. Sit on a straight-backed chair with feet together, keeping lower back against chair and upper back away from it. Make circle with your chin. Begin by resting chin over the left shoulder, move head to right keeping chin and shoulders down. Finish by keeping chin well up, looking up at the ceiling rotating head from right to left.

2. Stand straight with chest high and neck tense. Bend head slowly to chest, pulling strongly. Raise head, turn first to right, then to left.

3. Tense neck muscles and rotate head in complete circle — reversing each time around.

But most important is proper posture with "chin up".

THE LITTLE WOMAN

by Don Tobin

DO YOU KNOW WHO THAT MAN IS ?
NO -
IT'S JOHN FARNHAM - THE OLD MOVIE STAR!
THAT'S IMPOSSIBLE... JOHN FARNHAM'S BEEN DEAD FOR YEARS -
YOU'RE ALL MIXED UP.... JOHN FARNHAM IS STILL ALIVE -
YOU'RE WRONG... HE'S DEAD!
I'M ABSOLUTELY POSITIVE HE'S NOT DEAD -
O.K.! IF YOU DON'T BELIEVE ME.... ASK HIM!
I'LL DO JUST THAT!
PARDON ME, SIR - IS IT TRUE THAT YOU'RE DEAD ?
!!
?
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THE LITTLE WOMAN

THAT'S A LAUGH!

A rich Texan and his wife walked into one of Rome's greatest galleries and within minutes bought up three Titians, four Renoirs, two Cezannes and a couple of Picassos.

"Well," said the wife turning to the husband, "so much for the postcards. Now let's get down to some real serious shopping."

* * *

"How did you happen to become a chiropodist?" he was asked.

"Oh," he replied, "I was always at the foot of the class at school, so just naturally drifted into this profession."

* * *

Mother: "The laundry is always shrinking things these days."

Daughter: "This handkerchief looks okay to me."

Mother: "Yes, dear, but it was a tablecloth when I sent it to the laundry."

* * *

"We have been married ten years, Jack, and not once in that time have I missed baking you a cake for your birthday. Have I?"

"No, pet, I can look back on those cakes as milestones in my life."

He: "Now that we are married, perhaps I can point out a few of your defects."

She: "Don't bother, dear. It's those defects that kept me from getting a better man."

* * *

"You must be very strong," said Willie, aged six, to the pretty young widow who had come to call on his mother.

"Strong? What makes you think so?"

"Well, Dad says you can wrap any man in town around your little finger."

* * *

Uncle: "And what are you going to be when you grow up, Atul?"

Atul: "I'm going to be a philanthropist. Those people always seem to have lots of money."

* * *

Mother (telling fairy stories): "Once upon a time."

Little Boy: "Mummy, do all fairy stories begin like that?"

Mother: "No, dear. Some begin, "Awfully sorry, dear, I was detained at the office again."

Grandpa: "My little man, you shouldn't say, 'I ain't going'. You should say, 'I am not going.' 'He is not going.' 'We are not going.'"

Little Johnny: "Ain't anybody going?"

* * *

"Daddy, who was Hamlet?"

"Bring me the Bible, ignoramus, and I'll show you who he was."

Compiled by George Fegradoe.

POONAM DHILLON:

The Chopra Connexion

Vijaya Irani

Yet another Eve's Weekly beauty contest winner has made it to the top. For young Poonam Dhillon there is no looking back now that she has made the transition from the World-of-Beautiful-People to the world of films and is moving up the road to the top safely, surely and steadily.

For a girl who has come down from Chandigarh and later Delhi to the plastic sheen and false glitter of Bombay, the capital city of the film world, life could be a bit bewildering. This is especially true of a girl like Poonam, coming from a nice, not-so-orthodox-not-too-conventional home. If she hadn't made the commendable headway that she has, the girl wouldn't be sticking around here uncertainly, in a vain bid to hang on to films.

Luck has also had a hand in helping Poonam into films — for what could be better than an established name and banner like Yash Chopra and his Yashraj Films behind her? In fact, when Poonam was offered the chance to work with Yash in "Trishul" first and then his own "Kaala Patthar", she was staying with the Chopras, because she knew nobody else here. Yash and his wife, Pam, have been her surrogate family and, though this fact has brought on its share of sniggers and caustic comments from certain quarters, it has certainly stood Poonam in good stead.

The climb to stardom is painful and uncertain enough without large side-helpings of gossip about how a particular climb was being made. But at least they can't accuse Poonam of anything 'vile' or 'wicked'. There could be nothing immoral about being part of the Chopra family. In fact, it has, apart from providing her with a kind of guided tour to stardom, given her an anchorage which a young girl, used to a close-knit family, comes to rely on time and again.

The real story went like this. Yash gave her small but potent roles in "Trishul" and "Kaala Patthar" to try her out. When he produced "Noorie", which was to be directed by his assistant, Ramesh Talwar, the latter, who had earlier glimpsed a spark of Poonam's latent talent, cast her in the full-fledged title role.

"Noorie" proved a super-hit and Poonam is now soaring to the heights, with the weather clear, sunny and bright. With all the backing the Chopras have given her, there is more to the story. Poonam has it in her to make it to the top. Much more than her beauty, which is what one notices first, and her fresh-spring-water quality, one is also keenly aware of her sensibility. She knows what she is, what she has achieved and what she is going to do with what she has at hand.

She admits, for instance, that she does look good, but not in false pride or false humility. It is only seen as a prerequiste to being in films. According to her, in the show-world one has to be pretty or at least attractive. But what's more important, she feels, is to prove oneself, through one's work and efforts, and then to hope for the best.

She has also inadvertently provoked a constant comparison between her and her seniors. At one time, she was "advised" that she could become another Meena Kumari or another famous legend. Her thick hair swaying as she shook her head in reproof, she wanted to know why she should be hustled into thinking in terms of being another Meena Kumari. She felt she was new to the industry and had a long career ahead of her and there was no question of her being a Meena Kumari so soon.

She has also been "compared" to Raakhee. She vehemently denies that she is a Raakhee look-alike. She suggests however, that perhaps some of her expressions from certain angles might remind people of Raakhee. But Raakhee is what she is because of what she has achieved by sheer-dint of performance. And that is one thing Poonam never forgets. She knows that it is in the performance that you can really be what you want to be. And she wants to be Poonam Dhillon, not any other, however famed and legendary she may have been.

Photograph : Kanti Khatri

WOMEN IN DANCE

Shobha Varadpande

"WILLOWY, BEAUTIFUL, HONEY-COMPLEXIONED, YOUNG . . ."; "HER PLEASANT FACE SHOULD GLOW LIKE A BEAUTIFUL LOTUS . . ."; MORE ELEGANTLY PHRASED, PERHAPS, THAN MODERN MATRIMONIAL ADVERTISEMENTS, BUT THE PREREQUISITES FOR THE IDEAL DANSEUSE, AS SEEN BY THE ANCIENTS, ARE NOT UNLIKE THOSE FOR THE IDEAL BRIDE, AS SEEN BY THE PROSPECTIVE BRIDEGROOM TODAY

While describing the attributes of an ideal danseuse, Acharya Nandikeshvara in his famous 10th century treatise "Abhinayadarpanam" states: "Willowy, beautiful, honey-complexioned, she should be young, with firm round breasts. Her pleasant face should glow like a beautiful lotus. The skilled, charming girl should be mature in her art. Having large eyes, she should be able to perform to the accompaniment of vocal and instrumental music and to observe perfect time-beat (tala). She should dress elegantly and look pleasant."

In an interesting inscription of the same period, alluringly ample dancing girls performing an opera are described in a similar manner. The Bayana stone inscription of Chitralekha says: "Girls whose eyes were like the delicate petals of the lotus flower, whose hips were heavy and whose faces were pretty like the moon, performed an opera. With beautifully carved armlets, shining necklaces and golden girdles, they looked like wish-fulfilling creepers (kalpalatas)."

Paying a compliment to their charm and youthful beauty, the composer of the inscription naughtily adds: "Owing to the temptation of seeing them, the enemy of Madhu (Vishnu) does not leave his own image for a moment, nor does he now remember the heavenly damsels like Rambha and others. This has become the cause of Lakshmi's jealousy."

Why should a dancer possess all these physical and mental attributes? Because, in classical Indian dance, woman is portrayed as the ever youthful eternal lover — "Nayika" and the dancer is required to enact this Nayika in her different moods. Depiction of the "Nayika-bhava" is the basic theme of classical dance.

The Nayika is defined as a beautiful girl who leads her man on the path of love. From passionate longing for her lover to spiritual pining for the divine, various shades of "Shringara" are enacted by the classical dancer. These shades are called Nayika-bhava. Some of the famous mythical Nayikas of the classical dance are Radha, Rukmini, Satyabhama, Parvati. Their psychological states when united or separated from their lovers are beautifully presented on the stage.

In short, what a classical dancer mainly enacts on the stage is a girl in love. She can be young and tender, "mugdha," or mature and experienced "pragalbha". Broadly, these Nayikas are of two types: "swiya" and "parakiya". Swiya means the wife of the hero. Parvati, Satyabhama, Rukmini are Swiya Nayikas. Parakiya means belonging to someone else. Radha is an example of the parakiya Nayika. The poetry of love mostly revolves round the parakiya Nayika and various facets of her fascinating love, full of dangers. The parakiya Nayika is identified with the soul trying to merge with the divine. She represents the eternal quest of the Atman for the Parmatman. The Radha-Krishna love reflects these metaphysical ideas in a most charming way. In the love of the swiya Nayikas also these feelings are present. In the Kuchipudi opera "Bhamakalapam", this metaphysical symbolism is brought out quite powerfully.

In literature, Sringara is considered as the king among aesthetics.

Bharata's theory of "Rasa" dominates the Indian art scene. He enumerates eight basic aesthetic sentiments that manifest themselves through artistic creation. Among these Sringara or the erotic is considered as Rasaraj or the king among them all. This theory had a deep influence on literature as well as the plastic and performing arts. Our rich Sanskrit poetry, the lovely sculptures adorning the walls of our temples and our classical dances reveal the influence of Bharata's theory which gives prominence to the erotic sentiment.

The socio-economic condition prevailing in medieval India nourished this trend. No wonder the woman portrayed in the classical Indian dance is basically a lovelorn damsel suffering the pangs of separation or enjoying the bliss of union. Other aspects of her personality are seldom taken note of. Even today, contemporary Indian classical dancers have not broken away from this tradition and ventured to portray a woman differently.

Depending upon their psychophysical condition, the Sringara Nayika are classified into eight types and are known as "Ashta Nayikas". This classification first appears in the "Natyashastra" of Bharat Muni written around the second century B.C. With some alterations here and there, all latter dramaturgists have accepted it. In the "Gita Govinda", the operatic play written by Jayadeva, nearly all the Nayikas are described in the most poetic manner. The poem is a favourite with classical dancers. We will first define the Nayika type and then to understand it properly

Mansingh demonstrates the nayikas on these pages. This is the Virahotkanthita Nayika, one distressed by separation.

Photo : Photo Division Govt. of India

Photo : Photo Division Govt. of India

LEFT : The Vipralabdha Nayika is one who is deceived by her lover.

BELOW : The Vasakasajja Nayika is a heroine "dressed up for union."

Photo : Avinash Pasricha

GIRLS IN LOVE

give suitable illustrations from the "Gita Govinda". This will help us understand how a woman in love is depicted in classical Indian dance.

We will start with the "Virahotkanthita" Nayika, one distressed by separation. The Natyashastra says: "A woman whose beloved one does not turn up on account of his preoccupation at the appointed place and thus suffers, is a heroine distressed by separation."

In the fourth Sarga of "Gita Govinda", Jayadeva has described the heroine Radha in a Virahotkanthita condition. Here Sakhi tells Krishna how Radha is suffering as he did not go to her:

She refuses sandal-powder
And the coolness of the moon,
For they bring but added sorrow
And awake impatience soon
Even soft south breezes torture
Like the venom of a snake.

The tear-stained lotus face of Radha begs you to protect her from the arrows of love sharpened by separation, says Sakhi to Krishna. Here is a beautiful pen-picture of a girl saddened by separation — the Virahotkanthita Nayika.

Now comes "Abhisarika Nayika", one who moves to her lover. Bharata defines her as follows: "A woman who, due to love or lust, is attracted to her lover and gives up modesty to go out to meet him is called a heroine secretly moving to her lover." In the fifth Sarga, the Sakhi implores Radha to proceed to Krishna and become Abhisarika. She says: "For making love Krishna has reached the bower on the bank of river Yamuna attired beautifully. O beautiful girl with heavy hips do not delay your departure." In the 11th Sarga, Abhisarika Radha is described thus:

. . .Then both her ankles chime
With charming music
As she with stately steps and graceful pace
Enters the lover's chosen trysting place.

"Vipralabdha" Nayika is one who is deceived by her lover. Despite assurances to meet her at the appointed place, the lover does not come. In the Seventh Sarga, Radha appears as a deceived heroine. Radha calls herself "Sakhijanavanchit", one who is deceived by the false promises of Sakhi that Krishna will come.

Continued on Page 27

The Khandita Nayika, the lovelorn Radha. Painting from the National Museum, New Delhi.

RIGHT : The Swadhinapatika Nayika, when the heroine is in the commanding position.

Photo : Photo Division Govt. of India

MODEL DESIGNS...

Fashionable clothes are getting more and more costly these days, so it's worth shopping around to get good buys for reasonable prices. Everybody looks great in good, well tailored clothes, but the little plus factors make all the difference between being merely well dressed and being stylishly dressed.

And so our young model NANDINI SEN, together with MALA RAJANI and PREMA ADVANI of THE CLOTHES-HORSE COLLECTION have cleverly worked out simple, attractive patterns which can be easily adapted to make a super range of co-ordinates for a total sophisticated look!

The Clothes-Horse Collection will hold an exhibition-cum-sale at the Aakar Gallery on September 1, 2, and 3, 1980. Their collection will also include kurta-churidar ensembles and specially beaded kurtas and cholis.

FROM LEFT TO RIGHT

A bottle green skirt and jacket in soft linen material is co-ordinated with a horizontally striped T-shirt.

Spotted jersey dress with a self-sash and white trimming for extra details.

A fashion of the 40s wonderfully revives again in these slub trousers — black, grey and green paired with colourful T-shirts with extra piping, tie ups and patch pockets.

A beige skirt with a side slit, highlighted with toggle buttons in a similar shade. The red popcorn jersey top is loose at the waist with a shawl collar and dolman sleeves for a free movement.

PHOTOGRAPHS TAIYEB BADSHAH

THE LEGACY

Anjana Jha

THE street lights came on one by one, creating oases of light in the vast desert of dusk outside. My room too is dark as I make no effort to get up and switch on the lights. It seems too much of an exertion to make any movement. It is as if the numbness in my heart has gradually spread to the rest of my body. I sit silent, immobile, staring out into the descending night. A little star has bravely struggled from behind the clouds and now shines brightly. Will I too manage to come out from the morass of despondency in which I am floundering?

SHE WAS ALWAYS SO QUIET AND GENTLE, SO SUBMISSIVE THAT I NEVER KNEW WHAT SHE REALLY WANTED. NOW I REALISE THAT GROWING UP IN THE SHADOW OF A DOMINATING MOTHER, IT HAD BEEN TOO LATE FOR HER TO START ASSERTING HERSELF EVEN AFTER MARRIAGE

From the next room I hear a childish voice monotonously recite some nursery rhymes. To a four-year-old youngster, school is a very serious affair. Imagine, my Lata is going to school now. . . I think fleetingly. But no, that is not Lata — Lata, my only child, the apple of my eyes. It is Nirmala, Lata's daughter. The intervening years of the past seem to have melted into the present. Strange how quickly time has flown. My Lata is a mother, yet it seems just the other day when she was born.

A medley of visions flash through my mind. Wearily, I try to bring some semblance of order into my chaotic thoughts. The past, the present, all crowd in erratically to create a confusing array of images. I can see a young girl, gorgeously dressed in a red bridal saree, blushing, shyly anticipating the happiness the future holds for her. How innocent I had looked, I muse silently. But was it really me? Did I wear a red saree for my wedding? No, it must be Lata's marriage I am remembering. How lovely she had looked! Such a beautiful bride! A warm sense of pride had pervaded me all day. If only her father had been alive to see her.

But now I see Lata crying. How sad and miserable she looks. If only I could wipe the desolation from her eyes. Unconsciously, I stretch out my hands. Hands that are slowly becoming wrinkled with age. But Lata's face fades and is inexplicably replaced by that of Sheila. Sheila! Why am I thinking of her after all these years? I try to forget her, but apparently my thoughts have a will of their own. I cannot erase her picture from my mind.

* * *

Sheila — slim, dark and petite. She was never strikingly attractive, but had been pretty in a quiet sort of way. She had lived with her husband Ravi and their little son just across the road. We were so different temperamentally, yet we had become good friends. Perhaps our differences attracted us to each other. I had been in my final year at college when Sheila had moved into that house. After my examinations, with ample time to spare, I would keep dropping in at their house. Sheila had been only two or three years my senior, and her quiet demeanour was a complete antithesis to my vivacious exuberance. While I made sporadic attempts to learn some secrets of her culinary expertise, I would pester her to try out a new hair-style, a new outfit. The only child of rich, doting parents, I had never been denied even the slightest whim.

But the friendship did not run smoothly. It was slowly disturbed by growing undertones of new relationships. I had become more and more attracted to Ravi. Attraction, love, infatuation, one followed the other. After a series of teenage crushes through school and college life, I had finally fallen in love with a married man. And the gods were cruelly kind to me, granted my guilty wish.

I had been deliriously happy when Ravi had returned my love. And with cruel selfishness, I had not thought twice of breaking up Sheila's marriage, her home. I had simply accepted it as my right. My prerogative. I had married Ravi. We had moved to another city and started life in new surroundings among new faces. But by turn-

ing over a new page, could I wipe out the old? Sheila had faded from our lives, our minds. . . . Yet now, I can see her crying. I was the cause of her unhappiness. But why hadn't I realised that twenty-five years ago? Or had I purposely shut out from my mind all sentiments of sympathy or understanding in order to grasp my own happiness?

* * *

The sound of the nursery rhymes jerks my thoughts back into the present. Nirmala, going to school. How happy Ravi would have been to see his grand-child. But he had died even before his own daughter had been old enough to begin school. My eyes cloud over with remembered pain. It had been so sudden. Our happiness had been destroyed by the hands of death. Death that came unheralded. It was one of those accidents one reads about every morning in the newspapers. So meaningless, so commonplace, except for the members of the victim's family. I had been inconsolable for some time, but gradually the intensity of my grief diminished and I began life anew for myself and little Lata. She was all I had and I clung to her desperately.

I had given Lata the best of everything. We were well off financially, and I always ensured that Lata lacked nothing — the best of schools, colleges, clothes, food. Even marriage. I had literally scoured the country to find a man worthy of my Lata. I had ignored the good-natured teasings of my friends who had doubted that I would ever find someone I thought good enough for her. But I had found him in Shekhar. An educated, well-mannered young man with a good family background, he was an executive in a local firm, with a promising future ahead of him. Like a prospective buyer, I had made innumerable inquiries about him and decided that he was the perfect complement for my daughter.

Shekhar had moved into our house. Even for a moment, the idea of Lata living separately had not occurred to me. Shekhar had made several tentative suggestions about it, but I had firmly overruled all such nonsense. I was after all ensuring their happiness and comfort. Starting their married life in some cramped two or three-room flat in some distant suburb was definitely not my idea of married bliss, especially when my house was big enough. After all, I would not intrude into their privacy.

And that had been my big mistake. I did not recognise that independent streak in Shekhar, which perhaps chaffed at my domineering attitude from the very beginning. Perhaps even Lata had wanted to live separately, have a house of her own. But she was always so quiet, so gentle, submitting unquestioningly to all I said, that I really never knew what she wanted in her heart of hearts. Now I realise that growing up in the shadow of a dominating mother, it had been too late for her to start asserting herself even after marriage.

Soon Nirmala had arrived and I felt my cup of joy overflowing. It was as if Lata was a child again, and I, the possessive mother. In my blind obsession, I completely failed to notice the growing tension between the young couple. In my arrogance, my possessiveness, I had not noticed Shekhar's growing resentment, his grim intervals of silence. I only realised it all that day, that day when it was too late to make any amends.

* * *

Tired, I stretch my cramped limbs. Sitting in one position for so long does not help relieve the aches and pains of old age and I have aged much beyond my years. But even my physical pain cannot dull the pain I am mentally undergoing — pain that is engulfing me ever since that moment when I had seen Shekhar, his suitcases packed, leaving the house. He had filed a suit for divorce. He wanted to be free to marry another girl — a girl with whom he could live the sort of life he wanted. The life that I had hitherto unwittingly deprived him of.

I remember how I raved with anger, all to no avail. Then, my autocratic attitude collapsing, I had begun to plead. After all, he had a wife, a child. How could he selfishly consider only his own happiness? Shekhar had just looked at me quizzically before leaving — well mannered, polite, to the very end. It was much later that I had understood. I had once broken a home with no second thought for a young mother and her child. But Lata — what had she done? Lata, who had perhaps seen the end coming for some time, but had said nothing, no doubt torn between her love for her husband and loyalty to me. She had stood there, motionless, watching my hysterical outburst. She did not utter a single word. But after Shekhar had left, she wept silently, tears trickling down her wet cheeks as she held her child close. She did not come to me for solace. Perhaps she had accepted it all as a just retribution for her mother's past. Her legacy.

WOMEN IN DANCE: GIRLS IN LOVE

Continued from Page 23

She laments that her youth and beauty are useless as Krishna has failed to turn up.

"Vasakasajja" is a heroine who is "dressed up for union." Bharata defines her thus: "A woman who in eager expectation of Love's pleasure decorates herself joyfully when the conjugal union is due, is a heroine dressed up for union." She decorates the "latakunja" and makes a bed of flowers ready. In the sixth Sarga, Jayadeva has made reference to "vasagriha", a place decorated for union, and has termed Radha as Vasakasajja. Says Sakhi to Krishna:

> She has made a bracelet of white lotus
>
> Petals bright as the seaborn pearls.
>
> Oft she gazes on the graceful dance
>
> Of her many jewels row on row.

"Khandita" is the girl who is insulted by her lover's fascination for another girl. She is enraged by his attitude. Bharata defines her thus: "A woman whose beloved one, due to attachment for another female, does not come for the conjugal union when it is due, is an enraged heroine."

Jayadeva in several songs described the khandita heroine. Radha is angry with Krishna because he is busy entertaining other Gopis. This enrages Radha. She observes Krishna flirting with the Gopis in various ways. Enraged by the deceit she says:

> While Haradhara's brother in this way
>
> Delightedly enjoys the highest love,
>
> Why, friend, must I thus loveless vainly stay
>
> In this dark forest like a striken dove?

And she picks up a quarrel with the dark-hued Krishna. In the eighth Sarga, angry Radha insults Krishna with harsh words pointing at his infidelity. However, after he leaves, she repents and pines for reunion. This type of Nayika is called "Kalahantarita" Nayika.

But love's quarrel does not last long. The lovers soon patch up and enjoy the bliss of union. Now the lover is in perfect command of her beloved. She makes him bend as she likes and he takes delight in carrying out her orders. The heroine in this commanding position is called "Swadhinapatika." In the concluding Sarga of the "Gita Govinda" Jayadeva has described Radha as Swadhinapatika Nayika. She commands Krishna to put in order her make-up disturbed by love making, and Krishna carries out her commands with delight.

The only Nayika which Jayadeva did not portray is a "Proshitabhartrika" Nayika, a heroine with a sojourning husband. Speaking about this type of Nayika, Bharata says: "A woman whose husband is living abroad on account of duties is called a heroine with a sojourning husband." Many examples of this type of Nayika are found in literary works. On many temples in Orissa we find the sculpture of a girl standing in a door waiting for her lover who has gone abroad. A couplet in Hala's "Gathasaptashati" says:

> "I have learnt that when the dawn will break tomorrow my husband will set out on travel. O God let not this night end."

Photo : Kaushal Bhargav

Proshitabhartrika Nayika, a heroine with a sojourning husband.

But night ends and the heroine becomes Proshitabhartrika. The beautiful Yakshi in Kalidasa's "Meghaduta" can be termed as a Proshitabhartrika Nayika.

These eight Nayikas are portrayed with relish in literature by writers, painted beautifully on canvass by painters, and enacted on the stage by classical dancers. Though times have changed considerably, the basic human sentiments have remained the same. Even in modern times we find Nayikas of the above description. Hence, in a way we can say that woman's portrayal as Nayika in classical Indian dance still remains relevant to contemporary times.

(Ref: "The Song of Divine Love" by Duncan Greenless; "Natyashastra" by Manomohan Ghosh).

MAX FACTOR

CAPTURES

THE MOODS

OF THE 80'S

N 14 NEW

IPCOLOURS

ROM THE
EAUTIFUL WORLD OF
AX FACTOR...
ATURALLY

Frosted Nutmeg

Sienna

Rich Wineberry

Patrician Red

Roulette

Volcano Red

Iced Watermelon

Brandy Wine Ice

Golden Apple

Sun Frost Bronze

Siren Red

Gingerbread Frost

Candy Apple

Blushing Brown

FLAN FARE!

Premila Lal

This week we present you an attractive fare of delicious flans and tarts for you and your family for the weekend. Let your imaginations run wild and create the most wonderful flans, using all kinds of dishes, rings and moulds — fluted, fancy, crinkle edged or simply plain. They're fun to make if you follow the correct method and the given ingredients.

With so many intriguing recipes suggested here for sweet and savoury flans, tarts and tartlets, you sure will have a problem in deciding which one to try first.

Photograph Taiyeb Badshah

CHEESE AND TOMATO FLAN

51 cm (19") pastry shell (baked)
180 grams cheese, grated
2 eggs
15 grams flour
¼ litre milk
Salt and pepper to taste
A little butter

Mix the cheese, flour, eggs and sufficient milk to make a soft paste. Spread this over the baked pastry shell and season with salt and pepper. Peel and slice the tomatoes and place

them over the cheese mixture. Dot with butter and bake in a moderate oven (177°C) for about thirty minutes.

FISH FLAN

FOR THE BASIC PASTRY:

120 grams flour
A pinch salt
60 grams margarine or butter
1 tsp. sugar
1 egg yolk
Cold water as required

FOR THE FILLING:

2 cups fish, cooked, flaked
¼ cup chicken stock
¾ cup milk
30 grams flour
30 grams butter
Pepper
Salt to taste

FOR THE PASTRY:

Sieve the flour and salt into a bowl. Rub in the fat. Add the sugar and mix it with the egg yolk and sufficient quantity of cold water to make a stiff dough. Knead lightly till quite smooth. Lightly flour a board and roll the dough into a thin sheet about one eighth inch thick. Place in a flan ring over a greaseproof paper or a baking tin. Lin the flan ring with the rolled pastry, without stretching. Lightly roll across the top of the flan ring to trim edge cleanly. Bake blind in a hot oven for twenty minutes or until golden brown.

FOR THE FILLING:

Make the white sauce with the butter, flour and milk. Add the flaked fish, stock and seasoning. Cook till the sauce thickens. Fill up the pastry case with this filling and lightly bake in a moderate oven. Serve hot. You can spoon this filling into small tartlets and serve as hors d'oeuvre.

MASALA CHICKEN FLAN

1 large chicken
1 tsp. cummin seeds
6 dry chillis
8 peppercorns
1 piece turmeric
½ bunch mint leaves
500 grams potatoes, chopped
250 grams carrot
250 grams tomatoes
2 cloves garlic, flaked
2 onions
4 hard boiled eggs
Flour for the crust
4 tbsps. ghee
4 tbsps. oil
Salt to taste

Joint the chicken. Grind onions, cummin seeds, chillis, turmeric, garlic, and pepper. Peel and cut the vegetables. Heat the oil and fry the chicken pieces and then add the masala paste and a little water. Cook till meat is tender. Add the prepared vegetables and season with salt. Simmer till the vegetables are done. While this is cooking knead the flour with four teaspoons of ghee, add a little water and salt to make a dough. Roll to fit a pie dish. Line the pie dish with the pastry and fill the dish with chicken and vegetables. Cut the eggs into thin slices and place them on top of the chicken. Bake covered or open for an hour.

STREAKY BACON (QUICHE LORRAINE)

175 grams flour
60 grams butter
30 grams dripping
6 rashers bacon
2 cups cheese, grated
2 eggs
½ cup milk
Freshly ground black pepper

Prepare a pastry with the flour, butter, dripping and a pinch of salt. Roll out three times, roll into a ball and leave aside. Roll out and line a flan tin about eight inches diameter.

Remove bacon rind, chop and fry for a minute. Spread over the bottom of pastry. Mix cheese with eggs, milk and pepper. Pour over the bacon.

Bake in a moderately slow oven till brown for about twenty minutes. Serve with a fresh green salad.

PEACH AND PINEAPPLE CREAM TART

8 pineapple slices
8 large ripe peaches, sliced
¾ cup sugar
2½ tsps. cornflour
2 tbsps. plain flour
2 eggs, separated
1 cup hot milk
½ cup cold milk
½ tsp. vanilla essence
A pinch salt
1 tsp. butter
1 pie crust with extra strips

Use a little of the egg white to brush the baked crust. Chill. Line with peach and pineapple slices and chill again. In the meanwhile, combine cornflour, plain flour, salt and half cup sugar and sift together. Beat egg yolks and mix with cold milk. Add to flour mixture and beat until smooth. Gradually beat in the hot milk, beating all the time. Blend thoroughly. Cook the mixture in top of a double boiler until thick and smooth. Stir constantly. Remove from heat. And a little of the butter at a time. Do not stir until all the butter is used up, then stir gently and allow to cool. Beat the egg whites stiff and add the sugar and vanilla. Stir into the cooled mixture. Pour over the fruit in the pie crust. Dampen edges of pie and ends of each strip. Arrange strips in a criss-cross pattern in the centre top of the tart. There should be an even diamond design on top. Bake till the strips are lightly brown. Chill and serve cold.

COOKERY QUEEN

MARJORIE MASCARENHAS, Madras.

Mrs. Mascarenhas wins Rs. 100/- for this month's best recipe plus a non-stick coated Saucepan from Trupti Industries, a 4 cup Carafe and an oval Casserole from Borosil Glass Works Limited, a Sainik Pressure Cooker from Evergreen Trade and Agencies, a gift hamper from Corn Products and a cook book from Ahmed Mills, Bombay.

PASTA MANGALOREANO

1 kg chicken
500 grams pasta
100 grams cheese, grated
1 coconut (extract 2 cups of milk)
1 small bunch mint leaves
2 onions
6 cloves garlic, flaked
1 inch piece ginger
Oil for frying
3-4 tbsps. butter
1 egg
1-2 bay leaves

ROAST AND GRIND TO A PASTE:

6 dry chillis
1 tbsp. coriander seeds
½ tsp. cummin seeds
20 cashewnuts
4 peppercorns
4 small cardamoms
2 pieces cinnamon
4 cloves
1 bay leaf

Clean and cut the chicken. Cook with one or two bay leaves and salt to taste till tender. Shred and discard the bones. Fry the mint sprigs in oil. Remove. In the same oil, fry one onion cut in fine rings. Remove and fry the other sliced onion, garlic and ginger. Add the ground paste and fry till oil separates. Add the shredded chicken and fry till chicken is well coated.

Cook the pasta, drain and toss with a little butter. In a buttered ovenproof dish, put alternate layers of pasta, grated cheese and chicken, beginning and ending with pasta. Pour over this the thick coconut milk. Beat the egg white stiff with a dash of salt, sugar and pepper. Decoratively pour over the pasta. Bake in a hot oven till the egg white is brown. Serve with the fried mint sprigs, onion rings and the fried egg yolk, arranged attractively.

RECIPES FROM OUR READERS

Chandra Krishnan, Ootacamund.

NOODLE PANCAKES WITH SESAME SEEDS

500 grams fine noodles
1 tsp. parsley, finely minced
1 onion, cut finely
2 tbsps. sesame seeds
2 tbsps. seasoned bread-crumbs
3 egg whites, stiffly beaten
Oil for frying
Pepper and salt to taste

Boil the noodles in water until tender. Drain well. Turn into a large mixing bowl. Season with salt and pepper to taste. Add parsley, onion, sesame seeds and breadcrumbs. Toss with a wooden spoon until well mixed. Fold in the beaten egg whites. Heat oil and when hot, drop this noodle mixture by the tablespoonful into hot oil. Fry gently until brown. Turn with a spatula. Brown for a minute. Serve with curd dip.

Duru Chugani, Madras.

TIMPANA

750 grams macaroni
3 eggs
2 eggs, hard boiled
125 grams oil
250 grams minced meat
1 small tin tomato paste or puree
1 brinjal
250 grams paneer
122 grams liver
1 or 2 small onions
125 grams cheese
Puff pastry dough

Place the macaroni in boiling salted water. Drain and leave aside. Peel the brinjal and cut up into small pieces. Soak in water with a little vinegar added Fry the chopped onions in a saucepan together with the brinjal. When brown, add the minced meat and liver, and let it simmer.

Dilute the tomato puree in little hot water and add to the contents in the saucepan. Beat the eggs separately. Grease a casserole and line the bottom and sides with the prepared puff pastry. Next mix the meat sauce with the paneer. First spread a layer of macaroni at the bottom of the casserole, followed by a layer of meat sauce, grated cheese, eggs slices and once again the grated cheese. Repeat the layers finishing with a layer of meat and paneer filling.

Beat the eggs stiffly and spread over the casserole, allowing the beaten eggs to seep through the layers. Sprinkle the remaining grated cheese on top and cover with a layer of puff pastry. Bake till pastry is a golden colour. Serve hot.

SPECIAL COOKERY ISSUE NEW CONTEST

Once again, Eve's Weekly will bring out — on October 25, 1980 — a Special Cookery Issue on a novel theme: "I Hate To Cook!" Readers are invited to participate in a contest especially devised for this Issue.

Remember how you hated stepping into the kitchen in the beginning — and now simply enjoy it? Write your experiences (and experiments) in not more than 250 words and send it to us along with one ORIGINAL, un-published recipe that you feel is now your favourite.

The recipe can be vegetarian or non-vegetarian, and must be accompanied by a passport size photograph.

The entries will be judged initially on the basis of the best experience recounted and, then, the best recipe submitted. Selected entries will be published in the Special Cookery Issue. Lovely prizes (to be announced later) will be awarded to the three best entries.

Send your entries to the Editor, Eve's Weekly, Bombay Samachar Marg, Bombay 400 023. CLOSING DATE : SEPTEMBER 22, 1980.

(Entries received for this contest will not be returned)

Miss Brenda Fernandes, Bombay.

BAKED PASTA PIE

¼ kg macaroni
100 grams bacon
1 tbsp. onion, chopped
50 grams butter
50 grams cheese, grated
2 spring onions, cut fine
1 medium size carrot, diced and boiled
¼ tsp. chilli powder
¼ tsp. salt and pepper
50 grams breadcrumbs
2 tbsps. tomato sauce and vinegar to taste
1½ cup milk
1 egg

Boil the macaroni in salted water. Drain through a colander. Chop the bacon and boil in a little water. Heat butter and fry the chopped onions. Beat the egg and then mix all the ingredients with the macaroni. Add half of the cheese and keep the remaining aside. Grease an oven proof dish. Pour the contents into it. Sprinkle the top with remaining cheese and breadcrumbs. Place a few dollops of butter on top. Bake in a moderately hot oven for about half an hour until golden brown. Serve hot.

WEEKLY WINNER

P. NANSI, Bombay.

Dr. Nansi wins Rs. 50/- for this week's best recipe plus a 9 cup Storefresh container from Trupti Industries, a gift hamper from Corn Products, a 2 cup Carafe and Utility dish from Borosil Glass Works Limited and a cook book from Ahmed Mills, Bombay.

PASTA RAITA

1 cup spaghetti, finely cut
1 cup fresh curd
1 big tomato, cut into rings
1 capsicum, cut into rings
½ small bunch coriander, chopped
½ cup coconut, grated
2 green chillis, finely chopped
Salt to taste
1 tsp. chilli powder
A pinch asafoetida

Boil the spaghetti with salt till tender. Drain completely. Take curd, add little water, salt, asafoetida, chilli powder, and the finely chopped green chillis. Beat well. Now add the prepared spaghetti. Garnish with tomato rings, capsicum rings, coconut and chopped coriander. Serve with chappatis.

RHAPSODY IN BLUE

SPECIALLY DESIGNED FOR YOU IS THIS SIMPLE CARDIGAN PERKED UP WITH PLAITED BANDS

MATERIALS:

Raymond's knitting yarn Cashmilon 4 ply: 10 balls Blue 211, 1 ball each Pink 202, Black and White (25 grams each). A pair of knitting needles No. 10 and No. 11.

MEASUREMENTS:

Bust 86.5 cms., length 54 cms., sleeve seam 41 cms.

TENSION:

7½ sts. and 9½ rows to 2.5 cms. measured over st.st. on No. 10 needles.

ABBREVIATIONS:

k. = knit; p. = purl; m. = make; sts. = stitches; st.st. = stocking stitches; beg. = beginning; tog. = together; t.b.l. = through back of loop; rep. = repeat; alt. = alternate; inc. = increase; dec. = decrease; C12F = slip next 6 sts. on a cable needle to front of work, k. 6, then k. 6 from the cable needle; C12B = slip next 6 sts. on cable needle to back of work, k. 6, then k. 6 from cable needle.

BACK

With Blue yarn and No. 10 needles cast on 126 sts. and work * in st. st. for 12 rows.

Next row: K.

Next row: K. (for hem ridge) * .

Now continue in st.st. till work measures 36 cms. from hem ridge.

Shape raglan: Cast off 2 sts. at beg. of next 2 rows.

Next row: K. 2, k. 2 tog. t.b.l., k. to last 4 sts., k. 2 tog., k. 2.

Next row: P.

Rep. last 2 rows till 42 sts. remain. Cast off.

LEFT FRONT

With Blue yarn and No. 10 needles cast on 58 sts. and work as for back from * to *.

Next row: K.

Next row: K. 3, p. to end. Rep. last 2 rows till front matches back to armhole.

Shape raglan and front slope.

Next row: With right side of work facing, cast off 2 sts., k. to end.

Next row: K. 3, p. to end.

Next row: K. 2, k. 2 tog. t.b.l., k. to last 5 sts., k. 2 tog., k. 3. Dec. 1 st. at raglan edge as before on every alt. row and at the same time dec. 1 st. at front edge (inside 3 garter st. border) on every following 4th row till 5 sts. remain.

Now keeping neck edge straight, work 2 more dec. at raglan as before, end with right side facing for next row.

Next row: K. 1, k. 2 tog. t.b.l.

Next row: P.

K. 2 tog. and fasten off.

RIGHT FRONT

Work as for left front, reversing shapings and working 3 garter st. border at the beg. of a right side row.

SLEEVES

With Blue yarn and No. 10 needles cast on 58 sts. and k. 10 rows.

Next row: K. 9, m. 1 * K. 8, m. 1, rep. from * to last 9 sts., k. to end (64 sts.).

Change to st.st. and inc. 1 st. at each end of 3rd and every following 9th row till there are 88 sts.

Continue straight till sleeve measures 41 cms.

Shape top: Cast off 2 sts. at beg. of next 2 rows. Work 2 rows straight.

Next row: K. 2, k. 2 tog. t.b.l., k. to last 4 sts., k. 2 tog., k. 2.

Next row: P.

Rep. last 4 rows once more. Then rep. last 2 rows till 8 sts. remain, ending with a p. row, cast off.

TO MAKE UP

Press work gently with a warm iron over a damp muslin. Join side and sleeve seams.

Join back raglan seams. With Blue yarn and No. 10 needles pick and k. 54 sts. over both the sleeve tops and back neck and work 6 rows in garter st., cast off. Join front raglan seams.

Plaited border:

On No. 11 needles cast on 6 sts. in Pink yarn and 6 sts. in White yarn and 6 sts. in Black yarn (18 sts.).

Foundation row: (Wrong side) K. 6 Black, 6 White, 6 Pink bringing yarn to front and twisting yarns when changing colour to avoid a hole.

1st row: K. 6 Pink, 6 White, 6 Black twisting yarns on wrong side of work.

2nd row: K. 6 Black, 6 White, 6 Pink.

3rd to 6th rows: As 1st and 2nd row twice.

7th row: C12F, k. 6.

8th to 14th rows: K. (as the colours set).

15th row: K. 6, C12B.

16th row: K.

These 16 rows form the plaited cable pattern. Continue in cable pattern until border fits from ridge at lower edge to centre back of neck. Similarly work one more for the other side and also two more borders to go round each of the two sleeves at cuffs. Stitch each border into position. Fold hem to wrong side at ridge and hem stitch in position.

Arnavaz Dhondy

MIXED MARRIAGES IN GERMANY

It is not always love that brings man and woman together before the altar. Officials in West Berlin have discovered that sometimes a marriage can take place for the most dubious reasons. In 1977, a local newspaper reporter revealed the fact that nowadays a woman can be persuaded to enter into marriage for anything between 2000 and 5000 Deutsche Marks. This statement, which came as a big surprise, was not without justification. The reporter had referred to the practice among foreigners of securing for themselves permanent residence and work permits in the Federal Republic of Germany. He drew the authorities' attention to the fact that small ads in the newspapers were already beginning to include items such as "Foreigner (26, engineer) seeks German woman for marriage to avoid expulsion. In return, offer my love, my life or formal marriage against payment with no obligations."

According to an estimate, however, the majority of the 15,000 or so West German women who enter into marriage with foreigners every year have quite different reasons for marrying. Apart from love, there is sometimes a touch of yearning for exotic experiences or an element of rebellion against the parents opposed to their daughters' marrying foreigners. But quite surprisingly, the divorce rate among mixed-marriage couples is no higher than between German nationals. To a large extent many of these mixed marriages owe their continued existence to Rosi Wolf-Almanasreh who in 1972 founded IAF, the "Association of German Woman married to Foreigners." Rosi, herself the wife of a Jordanian living in Frankfurt, is in a good position to understand the problems which these women face. She considers it one of the achievements of her organisation that a law was passed in 1975 in the Federal Republic laying down that children born into these marriages are entitled to obtain German citizenship in addition to that of their fathers'. Rosi's own daughter Nadia has both German and Jordanian passports.

Mrs. Wolf-Almanasreh was motivated to lay the foundations of IAF when she discovered that not all German women wishing to marry foreigners are aware of their rights. In the Federal Republic of Germany, there are some 300,000 couples in which the woman is German and the man foreigner. Many of the wives need not only legal

Rosi Almanasreh is married to a Jordanian.

LEFT: Love brought them together. Adalfo is from Italy and Charista is from West Germany.

advice but also humanitarian help. Here, too, Rosi Wolf-Almanasreh has rendered much assistance. Last year a tea-room and an information centre were opened in Frankfurt, where IAF members have the opportunity four days a week of obtaining free advice and assistance. This even includes German language courses for foreign husbands. With more than 900 members, IAF has 40 contact branches in Germany.

Many German women married to foreigners suddenly feel isolated from their friends and relatives. They also have difficulties making friends with their husbands' circle of acquaintances. Language problems are usually the main barrier. Rosi Wolf-Almanasreh believes that difficulties of this kind are surmountable. She recently told an interviewer: "A bi-national marriage has positive elements too. Particularly when both partners are willing to learn. Life together can really enrich them and the result can be a pleasant new form of culture, a mixture of two ways of life".

Shehla Alauddin

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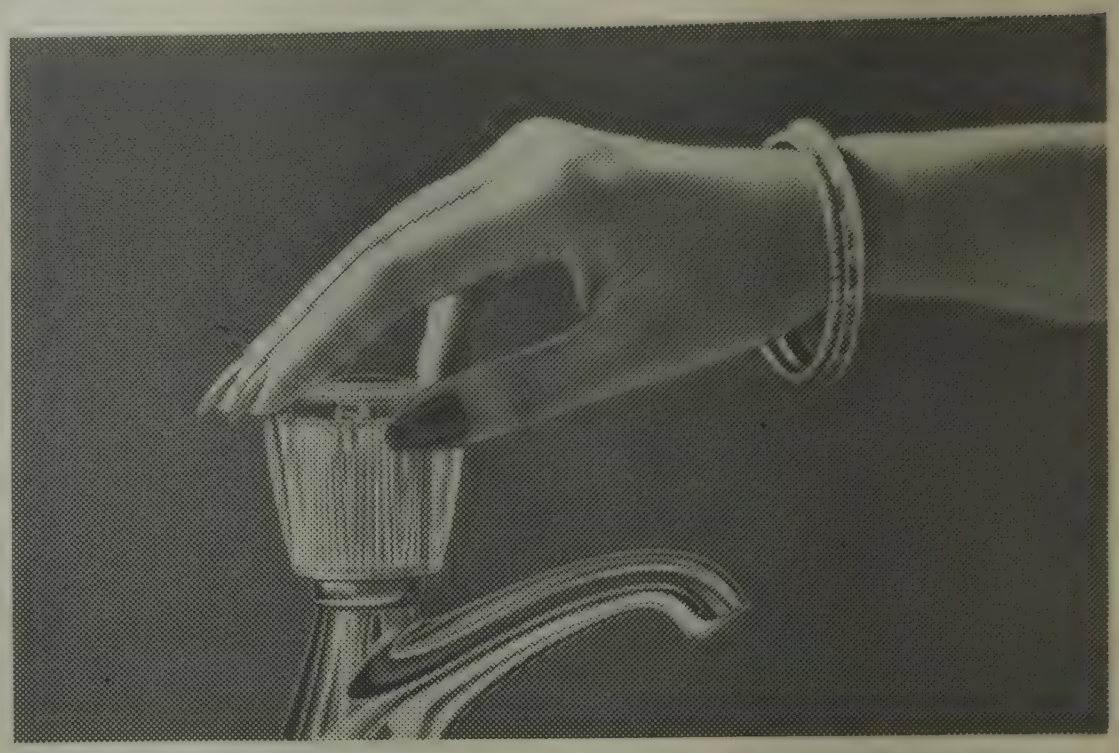

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Vital facts about Colds and Flu and how to fight these ailments

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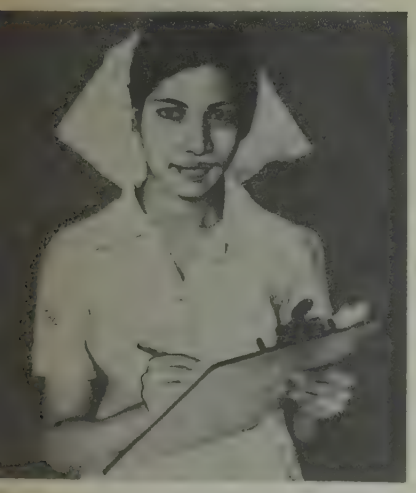
e miseries of colds
d flu"
ys Nurse Natalia D'Souza



What causes colds and flu?

r-borne viruses from infected persons read colds and flu. Normally, the dy resists these viruses. But over-ertion or under-nourishment weak-s the body and lowers resistance to fection.

What are the symptoms?

dyache, heaviness in the head, eezing and a runny nose. Flu is often companied by shivering, discomfort and sweating. Cough, sore throat, loss of appetite and fatigue may follow.

Can it lead to complications?

Neglected cases may lead to pneumonia and infection of the upper respiratory tract.

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- Gargle with antiseptic or salt water
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LIFE WITHOUT CHOICES

The majority of women in developing countries have no choices from which they can select what they wish to do or how, nor the ability to determine and control their lives, even if the choices were available. The twin objectives of integrating women in development are to make women as well as men realize women's worth and how to make women better at whatever it is they are doing by making them gain equal benefits as men from science, technology and development

Padma Ramachandran

So much is talked about "integrating" women in development. It was one of the themes of the International Women's Year, as it is of the Decade. Yet there is much that makes the term ambiguous. The question often asked is, "Are not most women already working in agriculture or industry or some form of productive development in addition to fulfilling their roles and destinies of child bearing and rearing — then how does 'integrating' them arise?"

Yes, a majority of women in poor, developing countries are engaged in some form of work which gives them a wage outside of the home. This they do in addition to housework, either for the survival of the family, to supplement the family income or as sole support for the family. Most women work not by choice but because of necessity. For the poor woman worker life is more miserable than for the poor male, because in addition to dual physical tasks and burdens, she has to live up to the commonly accepted concept of her role as woman assigned by society. It is fear that dominates most women's lives in developing countries — fear of being and remaining single, of their guardian, fear of pregnancy, of infertility, fear of sexual exploitation, of desertion, of widowhood, divorce, etc. which men can never experience in quite the same way.

Many developing countries have "Plans" for development— these tend to envisage programmes for men and women alike. They generally do not take into account the value of the work of women both within and outside the home and of the special needs of women arising out of their being women. The result is that the benefits of development do not flow evenly as between men and women and often women can attract only social welfare aid for which, in addition to being poor, they must be handicapped or socially disadvantaged.

A curious situation prevails where the **normal** woman who is working hard for the family is severely left alone at times in her life and in certain fields where she most needs strength and support. She has to cope with survival of her family and has no time to consider herself as an individual.

It cannot be disputed that generally in spheres other than the services sector (even here there are reports of varied kinds of discrimination) most women are paid less than men, most women hold jobs considered inferior for men to hold, most women are "last in and first out," most women do not have sufficient education, skills or training opportunities and time to acquire skills for performing as best they can, most women do not have sufficient tools and techniques for the several tasks they have to perform and, above all, most women do not even realise that they are vital for the nation's development. These women have no choices from which they can select what they wish to do or how, nor the ability to determine and control their lives, even if the choices were available.

How to make women and men realise woman's worth and how to make women better at whatever it is they are doing by making them gain equal benefits as men from science, technology and development — these are the twin objectives of "integrating" women in development.

Two projects which are geared towards these ends are found in different settings and spheres of activity — one in the Periyakulama Women's Farm Society in Maradankadawela in Anuradhapura District of Sri Lanka for poor farm women to make a living with dignity, and the other a project for improving and increasing women's participation in business activities in Goroka, Papua New Guinea — one in Asia and the other in the Pacific region.

A knowledge of how these projects were conceived and born and how they are doing now, would be of value to all those who are groping for ideas on where to begin and what to do in integrating women in development.

The Sri Lanka case originated from a piece of research done in 1977-78 by a foreigner on the effect of modernisation and development on the lives of women in Periyakulama in Anuradhapura, Sri Lanka. She found that the usual conceptual approach of what a woman's role must be resulted in male farmers receiving agricultural extension, education and techniques, and that the opportunities for women in agriculture, farm management, etc. were negligible and neglected.

Based on these findings, a proposal was made to enable the women of this village (about 70 in number), and particularly the least affluent of them (half of them), to group themselves together to form a cooperative farm with each woman becoming a shareholder (by buying one share). This was good enough to make them operate something on their own with autonomy and dignity. The small help that was required by way of financial assistance was given in the form of what might be called seed money by the country to which the foreigner belonged (Rs. 1,50,000). The Government has leased 20 acres of land to the society for cultivation and given Rs. 18,000 for a well to be constructed for the farm.

The aid received is mostly for capital expenditure and for salaries and payments in the first year. Like any other cooperative, it has a few salaried workers such as a manager, a social worker, some daily wage labourers and a watcher (who is the only male). Like other cooperatives, the members are their own employers and can take decisions through an elected executive committee. In addition, there will be such patrons as local religious and political leaders and government officials as well as an advisory body consisting inter alia, of the Agricultural Instructor, Rural Development Officer, an Attorney-at-Law, the local midwife, the coordinating officer for cooperative societies and the Manager of the local bank.

The farm's building to store agricultural produce, and for a room for child care, etc. is coming up. On the morning I went, work was going on in clearing the land. Several questions about the philosophy of the project arose in my mind. My conversation with the energetic manager went something like this :

Q. Does it have work for the poorest women in the village?

A. Yes, the least affluent are specially selected. Since there are many of them, a rotating scheme for the employment of casual labourers will be drawn up so that all of them have a chance to work.

Q. In what way will working on this farm make a difference for the women?

A. Earlier, they were mere labourers hired by landowners or contractors on a daily wage basis, according to rates that were not negotiable and with no other benefits. Now they are the owners of the farm and can take decisions themselves on what they wish to grow, and when and where they will sell. If they want to prosper, they will improve their productivity, management and marketing skills and be self-reliant.

Q. How do the women propose to operate the project?

A. The farm will be started with the development of about half the land, to be covered fully bit by bit. After one year, the farm should become self-supporting, so that recurring expenditure on salaries and on new capital costs (e.g. a transport vehicle to the market) can be met from the profits of the farm.

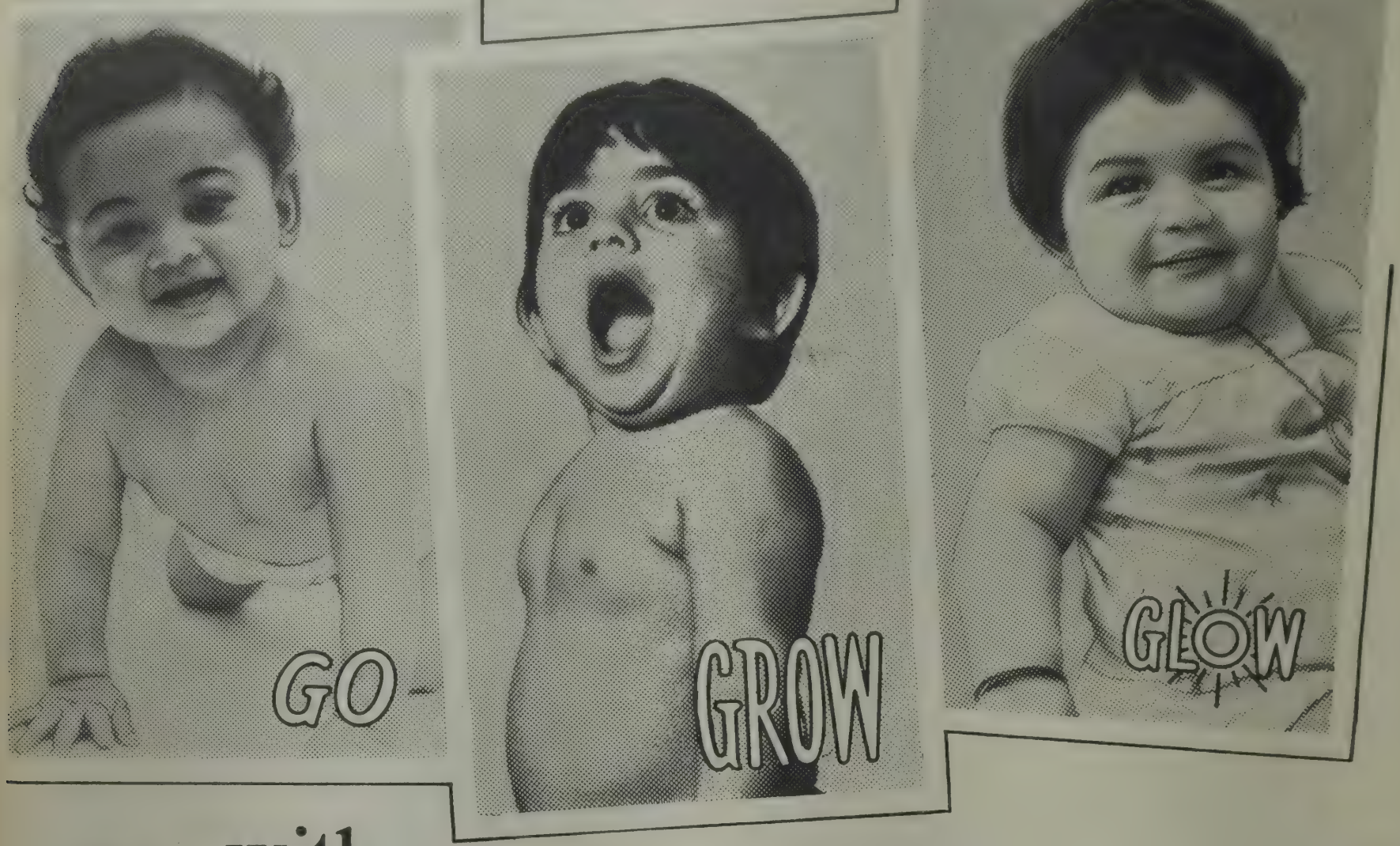
(I had earlier seen sesame grown on the land, stored in one of the rooms of a house close by and was anxious about its protection from rat and other pests).

Q. With ad hoc methods of storage, do you not think there will be wastage?

A. We are trying to find the best price at which to sell our products, and therefore are waiting for the most appropriate time. This is one of our problems — that we do not have expertise in such matters and I am trying to get the Agriculture Department and Women's Bureau staff to see what help they can give.

Q. What other problems do you have?

Watch your baby



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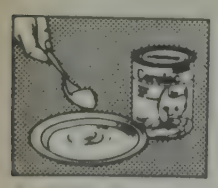
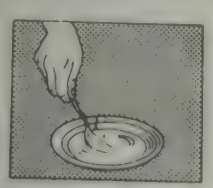
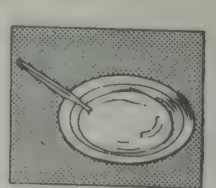

Add Cerelac to pre-boiled water.


Mix and stir.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LIFE WITHOUT CHOICES

A. We need to expose our members to techniques which could increase productivity.

Q. Have you planned for improving their image of themselves and their value as individuals?

In answer, I was shown the following, written in the "Outline of the Project."

"Apart from an economic function the Farm will have a social and educational role:

Social: The stimulation of cooperation and solidarity among grown up women and through them their families in Periyakulama. The encouragement of a sense of self-value in the women. Furtherance of the participation of women in public life. The providing of social development, especially for the least affluent among the women.

Educational: The providing of information and training in income generating activities like agriculture, fruit cultivation, growing of flowers, bee-keeping and poultry rearing; information about home and farm management, health and nutrition and family planning. The training courses being mainly of a non-formal type, will be open to the members of the society as well as women from the surrounding villages."

Besides, information on legal rights, working for justice and fair play are also undertaken.

We went across to the women and accepted tea that they were drinking from plastic mugs. It seemed to me that they had not yet experienced the delight that comes with being owners of a successful means of livelihood, yet it was unmistakable that they were enjoying the freedom and dignity of operating something themselves. They had chosen an energetic and enthusiastic manager. There is every promise that the project will grow if the manager gets trained and the techniques of running a business are imparted as in the Goroka Women's Investment Corporation (GWIC) which was set up in February 1976.

Goroka is about an hour's plane ride from Port Moresby, the capital of Papua New Guinea. Goroka is the capital of the Eastern Highlands Province. The setting up of the corporation was preceded by socio-economic surveys which revealed that the women worked from morning till night, at home and in the fields and in rearing animals; that their status was low and that they were mostly illiterate. It was found that many women earn money from selling vegetables and fruits but have "neither the knowledge nor the desire to consume or re-invest it." The problem therefore was to kindle their interest in better business management.

The motivation for setting up the corporation came from the declared political will and consequent affirmative action taken by the Government of New Guinea. The Prime Minister's eight aims for an improvement programme announced in December 1972 included among other things a rapid increase in the active and equal participation by women in all types of economic and social activity. Thereupon, the Department of Commerce requested UNDP's assistance in achieving this objective by implementing pilot projects in that sphere.

Ths ILO has been the first to get involved in:

— the identification of commercial and/or small-scale industrial activities suitable for women participation;

— the development of methods and techniques to be used in promotional extension work among women, specifically in rural areas;

— and direct day to day assistance to women's groups involved in commercial and small-scale industrial business.

An ILO expert helped in getting the corporation started with the election of three directors. Its long-term objectives were to encourage women's participation in business activities, to educate women and girls in general economics, business rules and principles, to establish and operate small-scale women's businesses as well as invest in them and to provide avenues of employment for women and girls. One immediate project was the operation of a coffee bar at the airport, and by August 1977, it opened its second catering business in Goroka town — the Mumu Takeaway Food Shop. It employs six people who cook and sell popular hot dishes, sandwiches, icecream and cold drinks. I found it hygienically operated and conveniently located and, more than that, that it was very very popular.

The two ventures of the GWIC are running successfully because its employees have been trained. What started with 50 women from Goroka and surrounding villages has expanded to 147 members with a permanent Board of seven women directors.

Like Periyakulama, the fact that the women are the owners of the enterprise and they take the decisions concerning how it should be run, has done wonders to make the women realise what they are capable of, and of how they can learn to be less and less dependent and more and more self-confident.

An interesting development took place with the corporation obtaining 18 acres of land from Government on lease. The land was cleared (as is being done in Periyakulama) and peanuts, "kaukau" potatoes and corn are being grown for the Mumu shop and also for sale to the PNG Fresh Food Marketing Corporation. Two animals purchased for the plantation are used for ploughing as well as for pulling a cart for transporting the produce of the land. The GWIC is planning to plant peanuts and set up a peanut processing factory.

Where did they get money for all this? Well, in addition to the share capital of 25,000 "kinas" of the women, a grant was given by the Village Economic Development Fund, a loan was obtained from the PNG Development Bank as well as some financial support by the Government.

The venture has meant that a great deal of education of village women had to be put in. Hundreds of women in several villages have been contacted. Training courses for shareholders are being conducted (two have been held so far). Financial and technical assistance will probably be needed for two or three years more before the project becomes financially and technically viable. But conceptually, it has been a big hit and has the chance of being replicated in other parts of Papua New Guinea.

There is something similar between the Periyakulama Society and Goroka Corporation — they are both conceived to make women conscious of their abilities and to offer them scope to help themselves with dignity and freedom. They symbolise the urgency and the need of the time — that women should not wait for opportunities to come their way, but rather should "take" power to create those opportunities so as to lead a decent life.

The untouchable toilet

In India, toilet is a dirty word. It needn't be.

Most people really treat their toilet dirty. No other room in the house gets as little attention. No room needs it more. What we choose not to see doesn't bother us at all. Well here's something that will:

A dirty toilet doesn't just look and smell unpleasant. It is unhealthy, unhygienic, even positively dangerous.

That's the plain truth. Not understated. But not exaggerated either. So perhaps you should ask yourself a question.

Is your toilet as clean as you'd like it to be?

There's only one person who need know the answer. You.

Even if you get the sweeper to clean it every morning, is he doing it as well as he should. Or as quickly as possible?

If you're not happy with your answer, here's something you'll be happy to hear of... Sanifresh.

What is Sanifresh?

Sanifresh is a lavatory cleanser that does a lot of dirty work for you. Flush the toilet first.

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YOUNG VIEWPOINT

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BURHANI COLLEGE:

STRIKING AGAINST SEGREGATION

Nishtha Desai

Mistaking me for a student, a girl, one of the striking students, approached me. Briskly she appraised me of the situation in the Burhani College of Arts and Commerce, Bombay, explained the demands of the students, and urged me to support the strike, before I could explain to her who I was or why I had come! When I told her, she blushed, half amused and half embarrassed. On my part I was struck by the seriousness and conviction with which she had talked to me.

The 15-day-long Burhani strike, one of the longest in the recent history of students' struggles in Bombay University was called off on the 5th of August. After talking to various students of the college the reasons for the agitation became clear.

At present the college has no Principal. On enquiry it was found that the Principal who had gone on three months privilege leave, had been expected to return by July 15. When members of the Burhani Students' Action Committee went personally to meet the Principal, they learnt that he had been forced to take a further three-months sick leave. Hence at present the entire running of the college lies in the hands of the Dawoodi Bohra Trust. When students have any grievances or queries they are at a loss as to whom to approach — a telling state of affairs.

The re-introduction of co-education was a major demand of the students. Till a year ago, Burhani college was managed as a co-educational institution. Towards the end of the academic year 1978-79 things took a turn when a group of girls wanted to perform the "Bhangra Dance" for the College Annual Day. To the astonishment of the whole Burhani College student community, the girls were strictly prohibited from participating in any of the college day items. To protest against this unreasonable attitude of the management, the students launched a strike.

The term ended, and when students returned to college after the vacation, a drastic turn of events awaited them. The college lecture timings had previously been arranged on the basis of working students and non-working students. The division was now made on the basis of sex, a totally regressive policy to adopt in this day and age.

Moreover, the management had taken its policy of segregation to extremes. The lecture timings were arranged so that at no given time did the timings of the girls and boys coincide. Senior and Junior college boys had lectures from 7 - 10 a.m. and 4 - 8 p.m. respectively, while the girls' lectures were packed in between 10 a.m. and 4 p.m. when the premises would be clear of all leery males! Even the Junior and Senior college boys were given no opportunity to come into contact with each other.

There is absolutely no meeting ground where the students may come together. A third year B.A. student complained, "Education is meant to broaden one's outlook, but here the purpose of education is self-defeating." She went on to say, "With the introduction of segregation, education has come to a stand-still. All cultural forums have been closed. No debates, no discussions. We don't even have a Students' Council through which we may express grievances or forward suggestions."

A Junior College girl mused, "Attend class. Go home. This is all that this college offers us — lectures, and one learns very little from lectures alone."

The canteen and the gymkhana had also become defunct, although the management continued to collect the standard gymkhana fee from the students along with all the various fees, funds and fines.

The delimitation of education is just one of the resulting factors of the introduction of segregation. Another aspect is the inconvenience caused by the lecture timings. Working girls, who previously attended morning college, have had to either throw

Photographs : Prakash Bende

BACK TO THE NOOSE

Continued from Page 15

c) Most of those who are specifically qualified to express an opinion on the subject — Judges, Members of Parliament, Members of the Bar, police, are definitely of the view that the deterrent object of capital punishment is achieved in a fair measure in India.

d) As to the conduct of prisoners released from jail (after life imprisonment), it will be difficult to come to a conclusion without studies extending over a period of years.

e) Whether any other punishment can possess all the advantages of capital punishment is a matter of doubt.

f) Statistics of other countries are inconclusive on the subject. If they are not regarded as proving the deterrent effect, neither can they be regarded as conclusively disproving it.

SUNDER VACHANI
Businessman

Mr. Sunder Vachani, who has behind him the Weston television empire, also supported the Supreme Court ruling. "Do you think a person who commits heinous crimes like the murder of the Chopra children and of Gautam Jaisinghani, should be let off with just 14 years life in prison?" he asked with some heat. "It is not fair. If these criminals are hanged it will teach a lesson to other potential criminals. The fear will be there. I am 100 per cent in favour of the death penalty for heinous crimes after conviction is confirmed. Capital punishment is very necessary for prevention of crime, but it should be used sparingly. If it is too liberally used it becomes legalised murder."

Mr. Vachani also did not see any reason why women should not be awarded the death sentence if found guilty of heinous crimes.

Commenting on euthanasia, Mr. Vachani said "There is absolutely nothing wrong in this. A person who is suffering and has no hope of recovering should be allowed to die. Mentally retarded children are a liability on the nation. They should be killed at the time of birth. It would be a mercy. It is better than torturing them for the rest of their life."

SHOVANA NARAYAN
IAS Officer

Shovana Narayan, an IAS officer and an eminent Kathak dancer, also favoured the death sentence "to a certain extent." "People", she said, "may say that no man is a habitual murderer, that circumstances force him to commit crimes and that he should be given a chance to reform and become a good citizen. But the fear of death has to be there as a deterrent although hanging should be used sparingly. There are so many factors that need to be taken into consideration, so that every murderer does not deserve to be hanged and statistics do bear out that the death sentence is used sparingly. A lot of chance is given to the criminal, right from the lower court to the President. The death penalty comes only at the end of a very detailed, laborious investigation and trial, so that while it is possible that an innocent man may go to the gallows, it is extremely rare. That is why I am for the death sentence as a last resort."

As for exempting women, Shovana said, "In these days of struggle for equality, why should women be given preferential treatment in this matter? If a woman has committed a crime, she should be punished as a man would be."

RANI JETHMALINI
Lawyer

Rani Jethmalini, a lawyer, preferred to follow the "middle line" policy. She admitted that she was neither totally for, nor totally against capital punishment. "I must admit that in principle I am opposed to the death penalty because I agree with the reformist theory. Law must reform. Life imprisonment serves the function of having a deterrent effect, and if you can combine deterrence with humanism, you could deal with antisocial elements in a manner that would help to reform them. But I am in a dilemma about whether life imprisonment is itself inhuman and whether death isn't better than that.

"And one has also to think of the victim's family, who may feel that justice should be retributive. There are exceptions — as when a person is a habitual offender or the crime is shocking and ghastly. I am not wholly opposed to the death sentence since I cannot find solutions to the questions raised in favour of retaining the penalty."

On whether death penalty is morally justifiable, Rani Jethmalani said, "There is nothing immoral about it. If one has to raise the question of morality, why only death penalty? Why punish anyone at all? And of course, a judge is not God and may err. It is a matter for great caution, but if you believe in public interest and order, then you have to relegate the function to some authority in the State and the judge has to be that authority. I agree that the law is an ass at times and grave injustices are committed, but statistics have shown that mistakes do not generally take place."

Rape should be on top of the list of crimes which deserve a death sentence according to Rani. "A man who rapes a woman publicly deserves the death sentence, because he has destroyed her whole humanity. I can think of nothing less in the Baghpat incident where you strip a woman, rape her in public and totally shatter her. I am not suggesting a death sentence on every rapist, but in exceptional cases where rape is compounded with monstrous depravity."

On whether the death sentence should be made the rule rather than the exception, Rani said, "I don't think the death penalty should be the rule. The reasons for a high crime rate go much beyond the criminal's immediate motivation. There may be a whole history of frustration against the State and the inability to cope with society and its needs. It is like a household. The more authoritarian a father is, the more defiant the children tend to be. I am not against stern action, but ultimately it is a socio-economic problem. Most murders are over land and private vengeance."

Rani prefers women to be exempt from capital punishment. "Normally, women do not resort to murder. Most murders committed by women are those of passion and frustration. It would be more compassionate if the death sentence is used on women very sparingly. Women are culturally more refined, and would only resort to murder under very compelling situations. There is a constitutional discrimination in favour of women in this matter. Let's say I accept that."

Rani is one of the few who did not suggest a different form of inflicting the death penalty. "Studies have shown that hanging by the neck is instant and the least painful of all forms of the death penalty. Pills and injections cause a great deal of pain to the body. Shooting may not be 100 per cent efficient and the trauma would be greater. Then there is the electric chair, but with the power situation here being what it is, even that is unreliable. Hanging is the best."

LIFE'S A FUNNY THING

A spoonful of humour to make the medicine go down

Some years ago, friends, Susie and I found ourselves alone in the sunny South. We were on holiday. On borrowed money. It was early evening and we were staring up at the carvings on a temple wall. They would have made a Scandinavian go pink. "Gosh!" I said. "Those boys and girls certainly didn't miss a trick." Then I gave Saroj a significant look. She read my thoughts. "You must be out of your mind," she said. We had a night train to catch so we went back to our fleabag hotel and sat around, busy doing nothing.

The train journey wasn't bad — it was a nightmare. We sat there donating buckets of blood to bedbugs. The train sped along, averaging twenty miles an hour and tooting its whistle like a newly-elected boy scout. We got to our destination two hours late. We alighted on a platform the size of two billiard tables and were mobbed by 16 yelling coolies. Then we found ourselves on an indescribable vehicle pulled by a dying horse, and the driver conducting an inaudible orchestra with his whip. Soon we drew up at a fairly large bungalow which, we were told, was the Guest House. We went in.

The desk clerk was a man with a slight case of the shakes and a severe case of halitosis. He said, "Take Room 5 at the end of the corridor." Room 5 wasn't bad. It had walls the colour of lime-peel, a fly-specked mirror, a cupboard with a hanging door and lights that would have made Edison throw a fit. Anyway, we could at least stretch our hands out without hitting the walls.

I said, "We'll survive, though God knows how. We are only here for a couple of days."

Saroj said, "Let's sit in the garden and order breakfast and beer." "Correction, darling," I said, "Let's sit in the dining room and order breakfast and beer. The flowers in the garden hurt my eyes."

Some breakfast. The eggs must have been fried in axle-grease. The bacon must have come from a pig that fought every inch of the way. And the beer was as warm as you-know-what.

* * *

We decided to go hungry. Saroj went over to the desk clerk and asked him something — making sure to stand six feet away. He handed her a travel folder and she came back. She studied it a moment and said, "There's a game sanctuary about an hour's run from here. Let's go. A boat starts up from here at twelve. We might see some wild elephants."

When we got into the boat, I found myself thinking it was put together with paper clips and pipe cleaners. Thank God I learnt to swim at five. The boatman pulled a wire, the engine throbbed into life and we were away. Forty minutes later the boatman killed the engine and said something. He sounded like a boy rattling stones in a tin. The interpreter said. "He say keep very quiet and maybe you see elephant."

Hanging round my neck was a pair of binoculars so powerful you could have used it to count the hairs on Samson's head. I lifted them to my eyes and looked. Trees leaped out at me, nothing else. Then clearly into view came a small herd of vicious looking wild boar. They looked savage enough to have their grand-children for lunch.

Then the boatman said something again. The interpreter said, "Elephant!" I swung the glasses to my eyes and right enough there he was. He was as big as a house and you'd have had to build a brick platform to get across his back. He swung his head from side to side and thumped the ground with one foot as if it were a mortal enemy. It was really something to see. I handed the glasses to Saroj and she oohed and aahed for a couple of minutes. After a while, the boatman steered the boat around, poled it a bit and then started the engine and took us back.

Fish was the staple diet here. We had lunch in a thatched hut — Saroj choosing lobster and I choosing fried fish. The cooks in five-star hotels should come here for lessons. I ordered a bottle of the local brew. It was light yellow in colour, and had more authority in it than you'd find in the Houses of Parliament.

When we got back to Bombay, I spent half a day singing, "Daisy, Daisy" in the bathtub. On coming out, I said to Saroj, "I enjoyed it, sweetheart, but next time let's pawn everything in the house and jet to New Orleans. That's what I think."

"My dear," cooed my wife, "that makes two of us!"

See you!

SUNNY

YOUNG VIEWPOINT

up college or give up their jobs. The choice is hardly theirs when economic pressures weigh heavy and gaining admission elsewhere is no easy task.

Many boys have also had to leave the college. To run an Arts Faculty for a small number of boys is not very profitable. And so the solution has been to close down the Faculty for boys.

Indeed, no one has benefited from the introduction of segregation. A Junior College boy exclaimed indignantly, "Lectures finish at 8 p.m., and by the time I reach home it's past 9 p.m. It's like some kind of a night school!"

Moreover, the relationship between girls and boys has been adversely affected. Eve-teasing has increased, while the comradeship that prevailed between them before is steadily on the decline.

Feudal attitudes have been encouraged, the quality of education has deteriorated and a great deal of inconvenience and hardships caused to students. A climax was reached when boys who had some work in the college office were asked to obtain permission to enter the office from the "Managing Committee" since there were girls on the premises! (It didn't matter that they were sitting safely in their lecture rooms) And all this under the pretext of preserving "our culture". For this is the ambiguous reason given by the management for the policies it has adopted.

When the situation became intolerable, the strike began. Contrary to expectations girls were active participants, despite the heavy pressures they were faced with. The Bohra girls are not only faced with pressures from the college management, but also by heavy religious pressures.

Allegedly there are reports of goondas being hired by the authorities to break the strike, many of whom are members of the All India Students' Organisation. Of late this organisation has become notorious for its strike-breaking activities in various colleges. A college student was even beaten up recently.

After 15 days of an uncompromising struggle the management has agreed to certain demands. The demands for a Joint (girls' and boys') Students' Council, the opening up of the cultural forums, the canteen and the gymkhana have been agreed to. The management has also agreed to opening classes for working girls, and to look into the question of Junior college boys' timings.

However the major demand — re-introduction of co-education has not been conceded to yet. The demand for the re-opening of the Arts' Faculty still stands as well.

Although the students have called off their strike they are determined to continue their struggle till these demands are fulfilled. The students have stood their ground in the face of all odds, and by the looks of it they will remain undaunted.

PEOPLE KNOWN AND

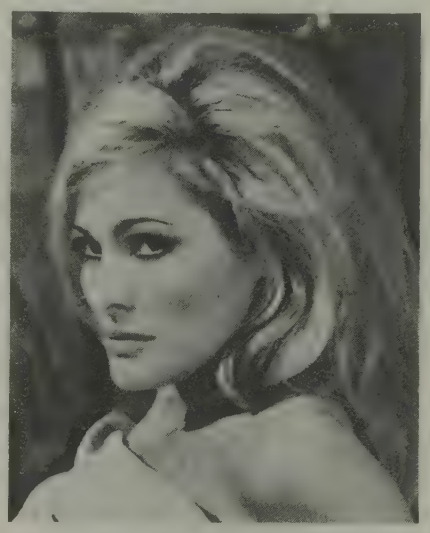
Legend says that he first saw her sipping flavoured milk at a Darjeeling restaurant. It was love at first sight for the 35-year-old widower, a Buddhist prince and heir to one of the world's most remote monarchies. But the fairytale beginning of **Paldem Thondup Namgyal** and **Hope Cooke's** romance did not sail smoothly. The marriage was one of the most lavish in recent times, and the ex-American debutante seemed the perfect queen of Sikkim. She wore their national dress and spoke the language fluently. But angry Sikkimese I met last year painted another picture of the soft-spoken Hope. According to them, she soon became more ambitious and wanted Sikkim to be completely cut away from India so that she could rule as absolute empress. But this was not to be and Sikkim became part of the Indian Union in 1975. The minute her ambitions were shattered, Hope Cooke packed her bag and baggage and two children, Palden and Hope, and returned to her native New York. For the gentle ex-king of Sikkim, this was the first of many blows. Having lost his wife and his royal seat, he also lost his beloved son Tenzing (the most popular heir-apparent in the history of Sikkim) in a car accident. Little wonder that the unhappy king took an overdose of sleeping pills in 1976 and spent four days in coma in a hospital in Calcutta, where Indian doctors battled to save his life. As if to turn in the knife further, Hope Cooke, who has now divorced the king, petitioned the court in New York that her children should not be taken away to spend their summer holidays in Sikkim with their father. Justice Sherman turned down her appeal and said firmly that expert opinion proved that there was no danger to the children as "Sikkim appears to be one of the more tranquil Himalayan states in northern India."

* * *

Seems like celebrity son **Mark Thatcher** is getting more brickbats than bouquets these days. First, the British press raved about his film star looks. Then they howled in anger when he decided to model for a Japanese firm when his mother **Margaret Thatcher** was promoting a vigorous "buy British" campaign. Now, horror of horrors, we find that the 26-year-old is a name-dropper and a crybaby as well. After taking a call from a well-wisher at the Le Mans race track just before he got into his sports car, he announced, "That was the Prime Minister," instead of merely saying, "That was mother." While racing, he suffered what he called "a mometary lapse of concentration," and crashed. Unhurt but tearful, Mark received no sympathy from the British, as they expected him to keep a stiff upper lip. In fact, the 'Daily Express' scolded him in its headline: "Stop Snivelling, Mark — You're A Big Boy Now!"

* * *

The most famous mother who waited eagerly for her child in recent times was actress **Sophia Loren** who, after several miscar-



riages, found fulfilment and motherhood while in her 40s. Another famous actress who longed for a son is 44-year-old, luscious beauty **Ursula Andress,** who got her wish fulfilled recently when she gave birth to a blue-eyed boy called Dmitri, who is supposed to look "just like his father." The father is 29-year-old actor **Harry Hamlin,** whom Ursula met in London when they worked together in a film aptly called "Aphrodite". The happy parents now plan to marry.

* * *

French actress **Brigitte Bardot,** at 45, is not only known for her sexy pout but also for her enthusiastic support of beauty without cruelty programmes. But lack of homework and over-enthusiasm

landed an embarrassed Ms. Bardot in a Marseille court recently. The reason? In articles in two weekly magazines, 'Paris Match' and 'VSD', Bardot alleged that Professor **Henri Sarles,** director of the National Institute for Medical Studies and Research (INSERM), had indulged in cruel experimentation on live animals in his laboratory. The angered professor, who specialises in treating cancer of the pancreas, promptly charged Ms. Bardot with libel and, what is more produced evidence in court that his experiments on live animals were carried out according to government guidelines. The result was that the actress had to pay a fine of 2,000 francs ($450). Neither were the directors of the two publications spared — they were also convicted of libel and fined.

* * *

Good news for racists and neo-Nazis. Another Enoch Powell has emerged in Britain's race politics. He is Conservative MP **Tony Marlow,** who told his countrymen that Britain would face "a racial holocaust" if the government did not take decisions "of a strength and nature that many will find abhorrent" to check the growth of the coloured population.

* * *

The **Dalai Lama,** after being briefly tempted by the Chinese offer to return to Tibet, has finally declined the offer as he is still not sure he would be properly treated in China-occupied Tibet, although much has been made in the international press about China's liberalisation policies in Tibet. But another famous exile has finally become so homesick that he has decided to return. Former Burmese Prime Minister **U Nu,** who was India's most loyal friend during his tenure, was ousted in a coup by General Ne Win more than 11 years ago. U Nu, a self-imposed exile, left Burma for Thailand with his family and finally settled down in Bhopal, Madhya Pradesh, where he has been living quietly all these years. His special affinity to India is primarily because this country is the birthplace of the Buddha. A devout Buddhist all his life U Nu visited Buddhist shrines at Sanchi, Gaya and Sarnath before returning to Rangoon.

UNKNOWN

"Why does Yellamma not demand girls from other communities like Brahmins, Marathas, Lingayats and Gujars? When caste Hindus also worship Yellamma, why don't they dedicate their girls to her? Why should we be asked to dedicate only our daughters and not our sons?" These questions were asked by gutsy Gaurabai Salware, a devdasi, who organised a convention recently at Nipani, Karnataka, which was attended by over 500 devdasis. Originally used as temple dancers, devdasis have now been reduced to being common prostitutes, and some 5,000 girls are annually forced into prostitution in the name of religion. But Gaurabai Salware is on the warpath and she's determined to put a stop to this vile practice.

Lakshmi Narayan

BOOK NOOK

What is being written by or about women?
On this page every month we bring you a review of some of the books published recently.

WE WILL SMASH THIS PRISON by Gail Omvedt; Orient Longmans; Price Rs. 70.

"There is no real women's movement in India. It's only a few of us in cities who are conscious of our rights. The majority of the population, and that includes women, live in villages. And they've never heard of feminism. . ." A common theme to be heard at urbane cocktail parties where the aroma of musk and fast flowing liquor blunt the mind to sensibilities other than wine, women and song. Gail Omvedt's "We Will Smash This Prison" is just what is required to place things in a different perspective for it shows the stirrings of women's consciousness being translated into real militancy at the grass-root level. Here, it is not an imported Western consciousness. It is an authentic outgrowth of their own despairing life conditions.

Gail Omvedt is an American writer and activist, living and working in the Sangli district of Maharashtra. The book is an account of ten months during the pre- and early-Emergency period when Ms. Omvedt travelled around rural Maharashtra, talking and listening to local women as they poured out a free-flowing account of their daily lives, their families and their work conditions, candidly expressing resentments and frustrations with the bitterness that grows with the realization of its unchangingness.

Through the pages of "We Will Smash This Prison" we meet a varied spectrum of lower class women — agricultural labourers, Adivasis, devdasis, dalits, street-sweepers and unionists — and are amazed at their earthy indignation over their life conditions. The most vituperative rhetoric comes from Kaminibai, an agricultural labourer, who angrily cries out that women "have to do double work. We have to do the housework, and when the housework is finished, we have to work in the fields and when the field work is finished, we have to take care of the children, we have to do all the work!. . .What do men do? They get up, they take a bath, they eat some bread and go to the fields. They do only one sort of work." And Leela Bhonsle, a union leader, admits that the unions had not "paid attention to women's problems as women."

The raw militancy of some of these women becomes evidenced after one village meeting. As each of the women stood up and recounted her problems it became clear that if these problems were to be overcome there was need for unity and organization among them, and the biggest obstacle in the way of these was the men's drunkeness. It was 10 p.m. by the time the meeting ended, but the women were thoroughly aroused. They marched to the liquor shops of the village smashed all the jars and bottles and forced the headman to apologise for allowing the liquor trade to go unchecked. The effectiveness of their spontaneous action forced male political activists to re-think their approach towards women, to mobilize them as a force, and to draw them into the decision-making and leadership roles of the movement for social change.

In an analytic afterward, Ms. Omvedt observes that women's liberation is at last becoming a part of national progressive consciousness, but that while women's potential has been felt it has not yet been realized. Women are capable of leading a fight not simply for higher wages but against caste divisions, against religious superstitions, against male oppression and habits like drink that ravage the poor. But the multiple forms of women's oppression that exist in India makes initial organizing extremely difficult. Moreover, she asserts, women, individually and collectively have been let down by the organized Left. Political leaders, including women leaders, subordinate women's issues to toe the party line. Individual activists are restricted without an organizational network to reach out from. However, latent consciousness has been awakened and the seeds sown in '75 are ready for harvesting in '79 (the date of the afterward).

How right she was! 1980 has proved to be the rallying point for women to come together in a more organized form. A political victory has been registered with Parliament seeking to amend the rape laws. Other issues are being tackled simultaneously. Now that women are beginning to assert themselves, social change is inevitable.

THE ENGLISH QUEENS by Chaman Nahal; Vision Books; Price Rs. 45.

"What one misses on the Indian scene is a spirit of irreverence. Our novels, our plays, our poems are all too serious, lacking humour," says the flap-jacket of Chaman Nahal's latest novel "The English Queens". If Indians are generally accused of having no sense of humour, of being unable to laugh at themselves, this critique is equally often levelled against women libbers when they object to sexist humour. But it is important to distinguish between humour that is healthy and humour that is malicious. Nahal tickles the temporal lobe with characters and situations that are at once ludicurous, and deliciously satirical, yet are painted without the slightest trace of malice. As his laughter-coated brush washes over women and men, science and religion, society and social institutions, one recognises a mind that is penetrating and succint yet is filled with kinks and crevices of mischief.

At the core of the novel is a group of five Anglicised women placed in the absurd situation of being entrusted with the Royal Charter to Safeguard the English Language by no less a personage than Lord Mountbatten himself who assures them that English will be banished from England and that it is their sacred duty to keep it alive in Independent India. The women fall over their toes aping synthetic values that would hardly be valid even in the West. Their lifestyle is shattered when Rekha, the daughter of a Brigadier falls in love with Pradip, an artist living in a "basti." The situations that arise lampoon at counterpoint the essence of the two Indias — the exaggerated mannerisms of the affluent against the excessive crudeness of the poor; the sham and hypocrisy of the one against the pure bullying tactics of the other; the dressed-up sophistry of the one against the ingenuity of the other. And finally the extremes are brought by the latest incarnation of Vishnu, who is immediately exposed as an impotent god who can neither unmask a fraud nor maintain a hold over a mere slip of paper: The Royal Charter. Laughter is the sole survivor in the relentless debunking and demythifying process and though much of it is directed against women not even the most humourless of feminists could find it objectionable.

Nahal's humour is largely visual. It is the strength of his description (buffaloes and pigs in a New Delhi colony of sophisticates, nuclear bombs in bullock carts, an acrobatic louse) that keeps that novel alive. One wishes for a Mel Brookes to translate it into the cinematic medium. But do keep away from the guy on the commercial circuit, Mr. Nahal. One can only too easily visualise how intelligent slapstick could degenerate into vaudeville.

PAPER BOATS: THE THOUGHTS AND ASPIRATIONS OF HARI P. VASVANI: India Book House; Price Rs. 7.

Among intellectuals today there is a need to explain everything in sound scientific terms and therefore it is considered fashionable to be a sceptic, agnostic and even atheist. Devotion and faith in God, if not openly mocked, are tolerated in Maoist terms as the "opiate of the masses" by the same persons who not only claim to champion the masses' cause but also to identify with them. It would therefore be literary to write off Hari P. Vaswani's "Paper Boats" as the outpouring of a woman sublimating repressed desires through religion.

Hari P. Vaswani is a niece, disciple and biographer of Sadhu Dada Vaswani. This is her first published collection of devotional hymns. Recognising words as a medium to translate the metaphysical (thoughts) to the physical (paper) she has called her collection of thoughts and aspirations "Paper Boats".

However, there is something to be said for persons who have the capacity to be single-minded about a cause even if the cause appears dubious in the minds of others. If Ms. Vaswani's choice is the pursuit of religion, it is a choice based on free will.

Meher Pestonji

PEOPLE AND EVENTS

BOMBAY

An exhibition entitled, "The Age of Shakespeare" was organised by the British Council at the Jehangir Art Gallery. Contemporary etchings, paintings, and photographs were reproduced vividly and a wooden model of an Elizabethan "playhouse", a typical theatre where plays were performed at the time was also on display accompanied by recorded recitals. The exhibition included the screening of slides too. Film shows were also arranged in the Stuttgart Hall, Maxmueller Bhavan.

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Film star Amol Palekar took time off from his busy schedule to inaugurate the Juhu-Versova office of the All India Gas Cylinder (Household) Users' Association at Bhaidas Sabhagar at Vile Parle recently. Speaking on the occasion, the popular cine-artist joined the rest of the gas consumers in protesting against the delay in the delivery of (LGP) gas cylinders and scarcity of the commodity. In fact he said it was an essential item in any middle class household.

Mr. Mahendra Thakker, President of the Association called upon gas cylinder users to get united. Unless they worked in unison and demanded regular supplies, arrest of price hike and the stoppage of malpractices at various levels, the present situation could never be improved or future contingencies prevented.

* * *

A Child Guidance Clinic and Special Therapeutic Class of Maharashtra State Women's Council received a donation of sports equipment for the Clinic and a ceiling fan for the Special Class from the Lioness Club of Bombay Central at a function held at the Child Guidance Clinic.

The Clinic renders services for normal children who attend day school but are manifesting behavirol problems and handles counselling of parents and gives mental testing and therapeutic treatment for disturbed children.

The Special Therapeutic Class caters to mentally handicapped children with an I. Q. ranging from 40-80. Facilities for all-round development of the child are taken care of.

Justice Sujata Manohar, of Bombay High Court was the Chief Guest of the evening and Lioness President Veenu Makhijani appreciated the work done by the Council and presented the cheque to Mrs. Sarala Sheth, Vice-President, Maharashtra State Women's Council.

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An exhibition of leather furniture was held by Elecomfie International at Jehangir Art Gallery recently. On display were a variety of sofas and chairs in eye-catching colours and designs.

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The .A. K. Munshi Yojana Stree Mandal which runs a Medical Centre conducting various clinics, recently started a physiotherapy clinic which was inaugurated by Mrs. Pramila Yagnik, Minister for Social Welfare and Housing. The clinic is at Habib Building, Girgaum, 112, J. Shanker Seth Road.

The Yojana which has completed 18 years of service also runs family and child welfare centres which includes a composite health scheme for children.

* * *

Lloyd Sales Corporation has launched a unique sales promo-

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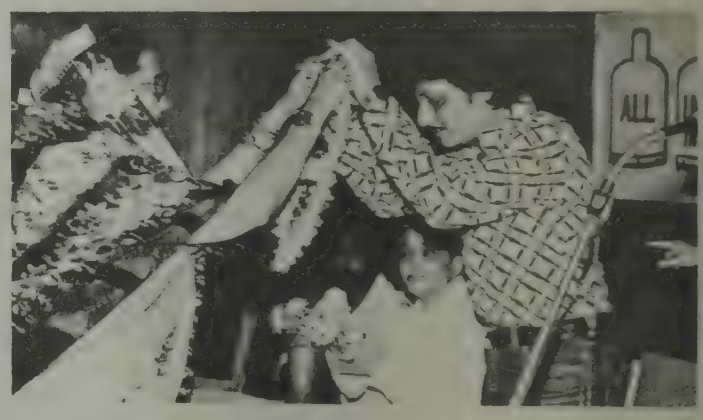

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1. At the installation ceremony of the Inner Wheel Club of Bombay, at Taj Mahal Hotel, are seen (from left) Aloo Lilaumwala, Shirin Petigara, District Chairman, Zarina Kajiji, President, Sooni Mehata, Kanta Anand, and Meera Mehata.

2. Mrs. Suma Rao greets film star Amol Palekar, who was the chief guest at the inauguration of the Juhu-Versova branch of the All India Gas Cylinders Users' Association.

3

3. At a function held at the Child Guidance Clinic of the Maharashtra State Women's Council, are seen (from left) Mrs. S. Divan, Mrs. M. Mathur, Leena Chandwani, chief guest Justice Mrs. Sujata Manohar, Mrs. V. Makhijani, Mrs. S. Sheth, Mrs. M. Nathani and Mrs. S. Zaidy.

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tion drive for their Zenith refrigerators. Open to residents of Maharashtra, Gujarat, and Goa, this scheme includes free gifts for everyone who buys Zenith upto September 30, 1980. If the buyer is married or has shifted to a new home in the year 1980, he/she is entitled to a chance to receive a lucky gift of Rs. 5000 or an air-ticket worth Rs. 3000 or one of several gift vouchers for Rs. 201 each.

DELHI

A press conference followed by dinner was hosted by Mr. Ravi Dubey, Sales Manager, Taj Mahal Hotel, to introduce ghazal singers Raj Kumar Rizvi and wife Indrani, who will be performing at the "Haveli" restaurant. Raj Kumar is a well known ghazal singer and also a student of Mehdi Hassan. He follows Mehdi's style and has a pleasing voice. He and Indrani have a repertoire of ghazals from Ghalib tc Qateel Shifai.

CALCUTTA

Ghulam Ali, one of the best gazal singers of Pakistan, delighted music lovers in an evening of gazals and geets. The function was held at Kala Mandir.

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The 150th anniversary of the Scottish Church Collegiate School was celebrated recently. Old students, some of whom had passed out in the '20s, and the new ones took part in the 'Padajatra'. The school had been started by Alexander Duff. The meeting ended with students donating blood for the Students' Health Home.

* * *

The Asiatic Society arranged a function in their hall to mark the publication of a facsimile edition of N. B. Halhed's "A Grammar of the Bengali Language." Dr. S. Sen formally released the book. The occasion also marked the opening of an exhibition of 18th century manuscripts, documents, and books, which was inauguarated by Dr. Nihar Ranjan Roy.

* * *

The South Calcutta Branch of the All India Women's Conference held a drama, "Alamgir" at the Kala Mandir. This was in aid of the many welfare activities conducted by them. This was an instance when women played men's parts. Credit for excellent acting goes to Dhara Roy as Bhimsen, Gita Mukherjee as Alamgir and others.

MADRAS

The programme committee of the Y.W.C.A. under the chairmanship of Mrs. Zainab Kachwala organised an interesting coffee morning at the Hotel Taj Coromandel, when the chief chef, Srijeeb Ray demonstrated some exotic Chinese and sweet dishes, and gave some practical tips for cooking.

The lucky winners at the raffle were Mrs. Sheila Rao and Mrs. Amy Minwala, a visitor from Pakistan. They received Corningware baking dishes presented by Messrs. Poppat Jamal and Crockery Centre.

* * *

The members of the Quota Club met at the Gymkhana Club recently. The President, Mrs. Shamsia Badsha welcomed the gathering, and outlined the details of the "Project-Woman", which is the theme she has chosen for Quota this year. Quota being a professional women's club she is trying to involve as many of its women to help women. In the first phase "Project Woman" will take up the rehabilitation of women, financially, and medically.

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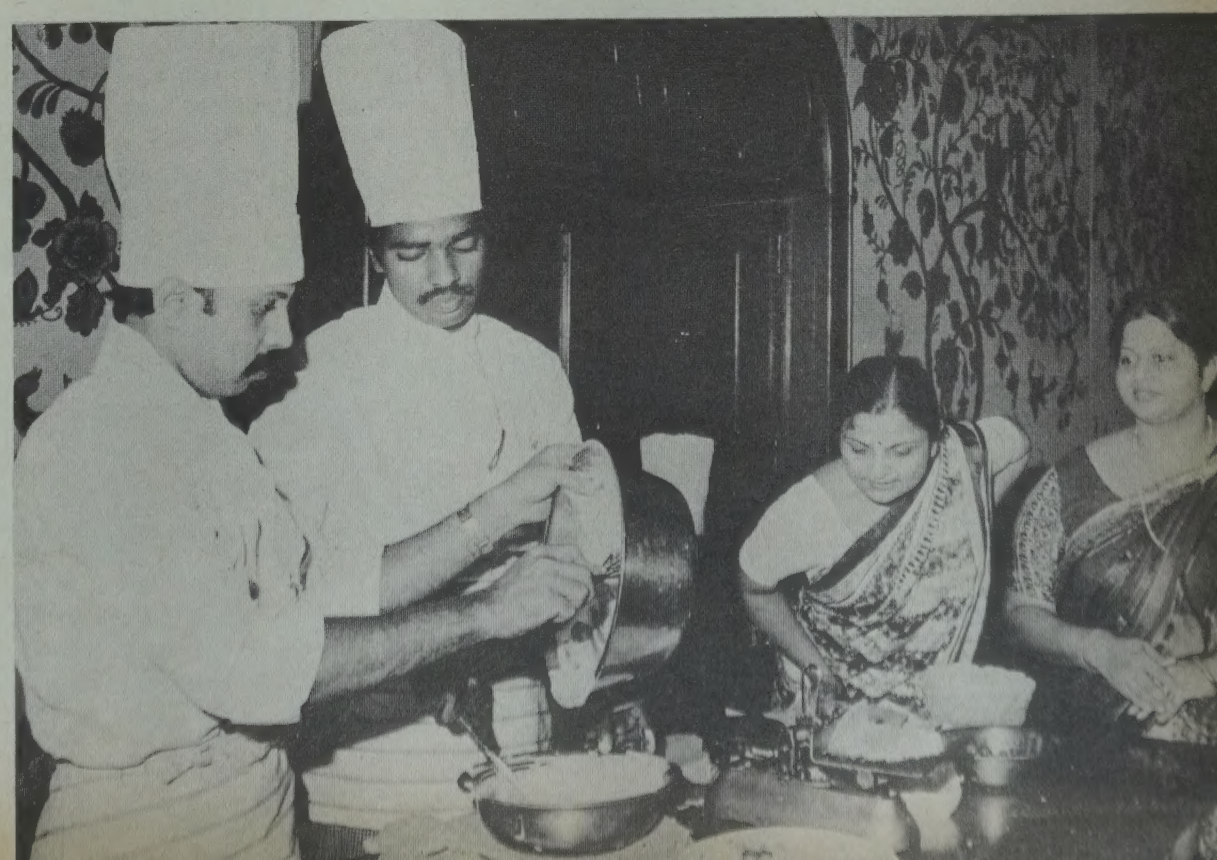
4. Mrs. Pramila Yagnik, Minister for Social Welfare, Government of Maharashtra, inaugurating a physiotherapy clinic of the A. K. Munshi Yojana, at Gita Mandir, Bombay.

5. Rajmata Gayatri Devi of Jaipur is seen with Mrs. Bagla at the 'Derby Sale' organised by Rugs & Riches at West End Hotel, Bangalore.

6. A press conference and dinner was hosted at the Taj Mahal Hotel, Delhi, by Mr. Ravi Dubey, Sales Manager (ext. right) to felicitate singers Indrani and Raj Kumar Rizvi (2nd&3rd from left). Also seen are two guests.

7. Junior Sous Chef Srijeeb Ray demonstrating "Chef's Own Creation" at a get-together organised by the Programme Committee of the YWCA, Madras, at Taj Coromandel Hotel. Also seen are Mr. Ravindran, Mrs. M. Shah and Mrs. Z. Kachwala.



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THIS WEEK FOR YOU

FOR THE WEEK AUG. 24 — 30, 1980
John Naylor

IF IT'S YOUR BIRTHDAY THIS WEEK:

You will be travelling both for business and for pleasure, and a major change in early 1981 is possible. Your vitality will be high; you'll enjoy both work and play. If a sportswoman, you could carry off trophies if seriously involved in this sphere. Whether married, courting or completely heart-free at present, it will be an ardent year for your love life, with your appeal very potent! If a parent, you'll be cheered by the progress and initiative of youngsters. Moneywise, if you invest capital and effort, rewards will come in 1982/83. Friendships will be important; don't neglect social activity.

ARIES
(Mar 22 — Apr 20)

Towards the end of this week, a more co-operative trend will prevail in your affairs. Disagreement in an important area can now be settled and you get along better with people. Build up your vitality after recent stresses.

TAURUS
(Apr 21 — May 21)

Don't get yourself involved in other people's affairs or make commitments. You now enter a busy period which lasts until mid-October and it would be a better idea to trim down some of your activities.

GEMINI
(May 22 — June 21)

Opportunities could occur in more than one direction. Good news financially, or a minor windfall. A good time to plan a holiday, to buy a luxury item. Romance will blossom if single, existing links deepen.

CANCER
(June 22 — July 23)

Planets favour your personal life. Enjoy the lighter side of life, make the most of friendships which will be particularly enjoyable and amusing just now. Romance is in the air, and it's a good time for money matters.

LEO
(July 24 — Aug 23)

You might feel that the social scene lacks sparkle, temporarily, but there will be more activity during September. If single, a new flirtation could begin shortly which develops speedily. Helpful signs if planning a domestic change.

VIRGO
(Aug 24 — Sept 23)

Aim high as you can boost your prospects this week. Life is busy and good news alters your plans to advantage. If you have urgent business matters to complete, don't neglect them; you may not have too much time to spare in early September.

LIBRA
(Sept 24 — Oct 23)

You will successfully combine your talents with your commercial know-how, and your always efficient intuition! You are easy-going by nature, but try not to be distracted by people who fritter away your time.

SCORPIO
(Oct 24 — Nov 22)

Catch up with the essentials, routine jobs and visits. Mars will keep you on the go to your advantage. You may enter a new phase of activity. A good time to throw out old ideas, to make a new beginning.

SAGITTARIUS
(Nov 23 — Dec 22)

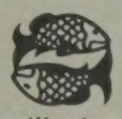
There will be chances to progress in worldly matters. A stroke of good fortune or a useful introduction could lead to something good. If you have an adventurous plan in mind, get it into shape.

CAPRICORN
(Dec 23 — Jan 20)

Travel, overseas interests and connections, people and places far away, your more distant plans and ambitions will take your attention. Travelling probable, and a change of scene would be good for you.

AQUARIUS
(Jan 21 — Feb 19)

Less work to cope with, problems will clear. Recent efforts will bring reward. The affairs of your partner and other close companions will take precedence for a few weeks. Minor changes favoured, but avoid commitments.



PISCES
(Feb 20 — Mar 21)

Planets in opposition to your sign will give the advantage to others temporarily, and demands could be heavy at times. Concentrate on essentials, for the difficulties will be trivial. Make time for social activity.

FUNCTIONAL MUSIC

In recent years, a systematic effort has been made to create functional music — FUMU. This music is primarily background music. However, FUMU is normal music, played on normal instruments. When this normal music is arranged in a certain sequence, it begins to serve the purpose we have in mind. For example, in a doctor's or a dentist's waiting room, it can soothe the waiting patient. In a restaurant, it can give you the feeling of privacy. In a factory, or office it can relieve monotony of work and help to improve efficiency. Hence a very careful selection is required to meet the needs of the surroundings.

Music can do much. It can lessen tensions, banish feelings of loneliness, facilitate conversation, reduce stage fright, make work seem less demanding, and reduce fatigue. Functional music is designed to produce these good results and when properly applied, it is experienced as beneficial.

In the broadest sense of the world, FUMU Is from the world of light music. The usual music spectrum is reduced by means of arrangements, instrumentation and technical tricks. This "background" sound is quite different from the standard concept of a music performance. The dynamic range, the difference between loud and soft passages is reduced, the audio frequencies are trimmed, melody, harmony, rhythm and form are standardised to give FUMU.

FUMU is essentially background music and not foreground music. General radio music or a mere selection of popular music cannot create the desired effect because this music is meant for another purpose. Do-it-yourself efforts generally never succeed, although they are tried very often.

Over the past years, Philips have built up a great deal of expertise in this field. As a result there is a library with more than 35,000 titles.

Every month more and more types are added to this collection. This music is recorded on a special cartridge that gives four hours of music.

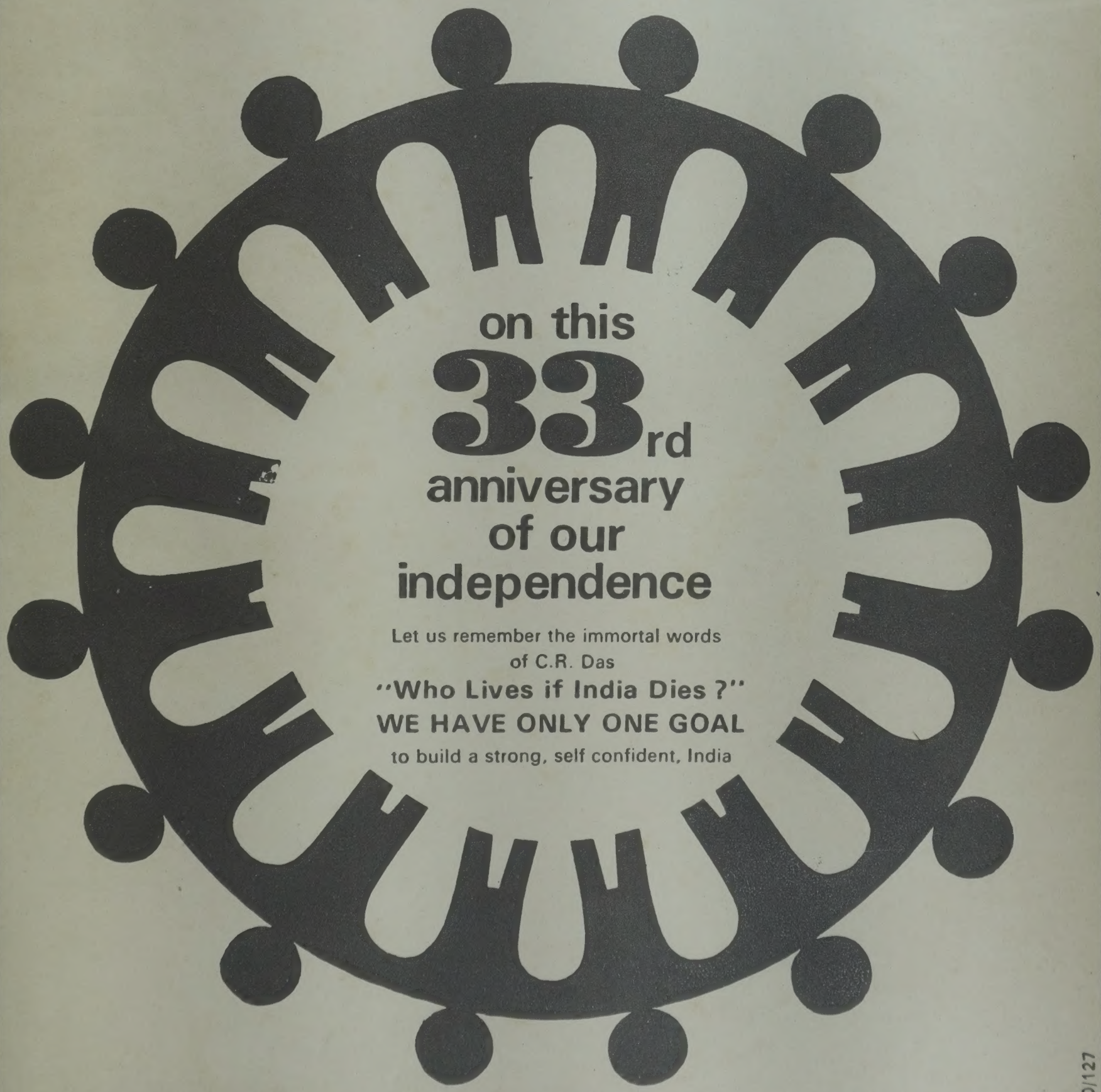
The playback machine must also meet demands of this system. Background music is required to be played for long hours and also every day. Generally in a hotel, music is provided for over 12 hours and in a shop it may be played for 8 to 10 hours. The normal recorders are designed to play in a house where, on an average, one does not play music for more than one hour per day. When one uses these machines for functional music, the wear and tear of moving parts and the playback heads is very high. For such applications, one must use professional, heavy duty equipment with extra long-life heads and robust motors like the LGC 2400.

Courtesy: News From Philips

WHAT HOLDS A COUNTRY TOGETHER ?

"Basically, the people's love for it and willingness to work and sacrifice for it.

"Of course, this is not entirely altruistic, for each person knows that his interest is intrinsically bound with his country's future"
—Indira Gandhi



on this
33rd
anniversary
of our
independence

Let us remember the immortal words
of C.R. Das
"Who Lives if India Dies ?"
WE HAVE ONLY ONE GOAL
to build a strong, self confident, India

come, let us all work together

davp 80/127

REGD. NO. MH BY SOUTH/75

Swan is flying high

With the Swan Fashion Parade of beautiful fabrics – superb designs, joyous colours, exquisite textures. No wonder Swan sales have soared to even greater heights!

Swan Mills Ltd